

The Church Officers' Gazette

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Young People's Department of Missionary Volunteers



OFFICERS' NOTES

August

Preparing for August 14

THE topic for the society meeting for August 14 is an unusually important one. The influence of this meeting will serve either to encourage or to discourage Missionary Volunteers regarding the holding of cottage meetings. This meeting is designed to be a demonstration meeting illustrating how to conduct oneself while holding a cottage meeting, how to present the study, and how to bind off the meeting in a way to appeal to the hearts of the hearers and thus stimulate interest in this type of soul-winning work and enlist others. Let the society executive committee, therefore, plan carefully for this meeting. Plan far enough ahead so that each one who is to take part in the meeting may have ample time to get ready. Take pains to explain to them the objectives of the meeting and help them to understand that they have been called to demonstrate methods which God has especially approved for the giving of the advent message. It would be well for the society executive committee to have a special season of prayer with those who are to have part before the meeting commences. Plan carefully and pray earnestly.

A. W. P.

M. V. Crusaders

THE heart of the true Crusader must be afire with his mission, or he becomes just another traveler. The true Crusader is one who—

1. *Dares* to try new methods of winning men for Christ. Could your society conduct street meetings or open-air meetings in the park or plaza on Sunday evening? You might get permission to do this in your town. A true M. V. Crusader dares.

2. *Prepares* carefully for the project he undertakes. He carefully thinks through the order of his meeting. He carefully organizes the material he is to present. The group that is to do the singing chooses the songs appropriate for the meeting and thoroughly masters them through practice. A true M. V. Crusader prepares.

3. *Never despairs*, for the clear vision of his goal keeps him from being discouraged. There may be obstacles; but with God's leading and with careful planning, he carries on. He finishes the task that he undertakes. The true M. V. Crusader never despairs.

A. W. P.

boys in service. Every Missionary Volunteer who has been called to the Army has had one or more unusual experiences if he has stood for the things the Missionary Volunteer ought to stand for. Recently one young man wrote to the M. V. secretary of the Indiana Conference: "I haven't got very far in the Army, as far as advancement goes. However, I'm having many encouraging experiences. My faith in God is much stronger and more real than ever before. I know that I'm being led by God. I've met many men who have become interested in the truths of the Bible because they have watched me. They have told me so. One young man even had me talking to the chaplain about the Sabbath. He had been talking to me about the Sabbath and was convinced that he was keeping the wrong day. So he went to the chaplain about it, but the chaplain didn't agree with him; so he wanted me to go with him and talk about it to the chaplain. 'Well,' I said, 'O. K.; I'll go along,' but I knew what would happen. Since he insisted, I went. (His name was Walter.) Walter started by saying that his friend kept the seventh-day for Sunday. 'That is Jewish,' the chaplain said. 'We keep the Lord's day, which is the first day of the week.' Walter said, 'Yes, but the law of God says that the seventh day is the day to keep.' Chaplain: 'We know the law was done away with. We aren't saved by the law anyway. It is too stern. A person can't live up to it. Jesus said, 'A new commandment I give unto you'—love the Lord and your neighbor.' Well, I saw that Walter didn't know what to say; so I said, 'Sir, let's look at the law this way; instead of everything's being a stern 'Thou shalt not,' let's

Letters From Boys in Service

THE society meeting for August 28 will have many a thrill for its members if the society executive committee has prepared for the meeting by gathering letters to be read from our

Topics for September

Senior

- 4 The M. V. and His Recreation
- 11 The M. V. and the Ordinances
- 18 Friendliness in the Church and Society
- 25 The M. V. Chooses His Friends

Junior

- 4 Moses—Who Learned What to Do With a Bad Temper
- 11 Respect the Rights of Others
- 18 Insist on Honesty
- 25 Why We Work

say it this way: If I'm a Christian I will not steal, bear false witness, commit adultery, or covet.' The chaplain said, 'Yes, a Christian does keep the law that way, I guess.' 'Well,' I said, 'the fourth one says to keep the seventh day as the Sabbath, does it not?' 'Yes, it does,' he said. Then he looked at me and said, 'You boys come back next week. I'm in a hurry to-night.'"

If you have young men from your church in the Army, they, too, are having experiences with God. Encourage them to share them with your M. V. Society. A. W. P.

Stop That Leak!

AN enterprising roofing firm had painted in big letters on the side of a house the slogan, "Stop that leak." Thousands of commuters to the great city saw it twice daily, but few paid much attention to it until a severe northeaster brought a damp spot on a ceiling. Then the slogan came vividly to their minds. It is obviously good sense to stop a leak in the roof or, for that matter, anywhere. A small leak in roof, gas pipe, waterpipe, or radiator—or in life—will do a vast amount of damage unless it is attended to. Unless you take the stitch in time, you will have to take nine or ninety-nine or nine hundred and ninety-nine stitches later.

On every side of life this watchword has deep significance. Stop that leak in your expenditure of physical energy. Late hours, insufficient sleep, unnecessary exposure, needless risks, physical excesses—all are heavy drains upon your resources of health and strength—drains which are bound to count against you in the critical moments of life. "It doesn't hurt me" is an unconscious falsehood whose untruth will be proved at the very moment you need all your energies. Men fall in life's battles just as nations fall in war, because they lack the ability to throw reserves into the fight at the moment of crisis. That margin of energy which you waste is exactly the reinforcement which someday you will need desperately in order to overcome a temptation or meet some high challenge. You will be weak when you ought to be strong. If you waste your vital forces today, you will not have them tomorrow, and nobody will be to blame but you yourself. The wise man will stop that leak.

Stop that leak in your expenditure of time. Successful living results as much from a wise organization of one's time as from any other single item. William Carey, the cobbler, and Elihu Burritt, the blacksmith, became learned men by utilizing their spare moments for purposes of study. While their companions slept or played or dissipated their energies, they were toiling upward, and they reached the heights of achievement.

(Please turn to page 10)



Senior Meetings

August 7

The Missionary Volunteer and the Sabbath School

BY EVA I. BEELER, R. N.

Order of Service

SONG: "Steady and True," No. 64 in "M. V. Songs."

PRAYER.

REPORTS.

OFFERTORY.

SONG: "Do Your Bit," No. 84.

STUDY TOPICS:

"The M. V. and the Sabbath School."

"The Sabbath School Teacher."

"Branch Sabbath Schools."

PLANS AND ORGANIZATION FOR BRANCH

SABBATH SCHOOLS.

SONG: "I'll Be a Voice," No. 40.

BENEDICTION.

Notes

From his earliest years the Missionary Volunteer has had a special place in the Sabbath school. Perhaps the Sabbath school was instrumental in teaching him the truths of the Bible; perhaps it has served as a guide and stay through the ensuing years, but at all times it is a mighty soul-winning agency for those within its ranks and without.

The objective of the Sabbath school should always be "to widen as rapidly as efficiency and faithful service will permit, the influence of Bible study along Sabbath school lesson lines, and to win souls through this work for the kingdom of God." The branch Sabbath school is one important method of fulfilling this aim. How to organize and conduct a branch Sabbath school is outlined in the leaflet entitled "The Branch Sabbath School," issued by the Sabbath School Department of the General Conference, Takoma Park, D. C. If you plan to begin this work in your church, write at once for the above free leaflet so that you may lay plans according to the standards maintained by the department.

The topic for study on November 13 is "Branch Sabbath School Work." Inspiring experiences of M. V.'s and suggestions for the conduct of these schools will be given then. M. W. N.

The M. V. and the Sabbath School

THE Sabbath school is the church at study. It is a Bible school for old and young—a free school, never closing. Is it too much to say that Missionary Volunteers, prepared to meet Jesus when He comes, will be pupils in the Sabbath school?

The young people need the Sabbath school because they need a knowledge of God's word. They need the Sabbath school because there they may regularly and systematically obtain a knowledge of the Bible.

"As a means of intellectual training, the opportunities of the Sabbath are invaluable. Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful

study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."—"Education," p. 251.

For many youth who do not have the privilege of attending Christian schools, the Sabbath school offers the privilege of group Bible study. The Sabbath school class stimulates a Missionary Volunteer to think. In order to tell a thing, he must know it. The Sabbath school lessons offer a deep mine of truth worthy of careful exploration and discussion.

The Sabbath school not only gives Scriptural instruction, but is the most outstanding means of giving information about the world-wide field to which the message goes. Sabbath by Sabbath a specific field is given a definite time for study; thus interest in the cause of missions is aroused, and a desire for systematic giving to the cause of missions is created.

If you had missed the Sabbath school, what a privilege you would have been denied. Without the aid of the Sabbath school you might never have chosen to give your life to mission work, but the Sabbath school, through the Bible lessons, through the mission reports, through the participation in the various activities including teaching, turned your feet to the path of active service. You discovered your ability to teach the Scriptures, and because of this, became an excellent Bible teacher.

The Sabbath School Teacher

THE essential qualification of a teacher is to know Christ. You do not need to possess wealth or eloquence. Be able to tell what Christ has done for you and share this experience with others. Know Christ and know how to make Him attractive to other youth. Do you show love, sympathy, kindness, and cheerfulness to your class? Do you let them know you are interested in every phase of their life? You are a soul winner. Tact is one qualification needed to win souls. Be able to find and to fill the need of your class.

J. Wilbur Chapman was won through the personal work of his Sunday school teacher. Mr. Chapman gives this glimpse of his own personal experience:

"I fear that I was a thoughtless boy, and yet the impressions made upon my life in those days by the death of my mother, the teaching of my father, and the influence of my Sunday school teacher, were such that I have never been able to get away from them.

"One Sunday afternoon a stranger came to address our school. . . . At the close of his address he made an appeal to the scholars to stand and confess Christ. I think every boy in my class rose to his feet with the exception of myself. I found myself reasoning thus: Why should I rise? My mother was a saint; my father is one of the truest men I know; my home teaching has been all that a boy could have; I know about Christ and think I realize His power to save.

"While I was thus reasoning, my Sunday school teacher, with tears in her eyes, leaned around back of the other boys and looking straight at me as I turned toward her, said, 'Would it not be best for you to rise?' And when she saw that I still hesitated, she put her hand under my elbow and lifted me just a bit, and I stood upon my feet. I can never describe my emotions. I do not know that that was the time of my conversion, but I do know that it was the day when one of the most profound impressions of my life was made upon me. Through all these years I have never forgotten it, and it was my Sunday school teacher who influenced me thus to take the stand—it was her personal touch that gave me courage to rise before the school and confess my Saviour."

Every Senior Missionary Volunteer who teaches a Sabbath school class, whether it be in the youth's division, Junior, primary, or kindergarten, can become a real winner of souls for Christ.

Branch Sabbath Schools

BRINGING NON-ADVENTIST YOUTH TO SABBATH SCHOOL

THE Sabbath school may become a means of reaching persons not of our faith through branch Sabbath schools. This work develops a spirit of evangelism and a fire of enthusiasm in the local Sabbath school. It affords real missionary work. The branch Sabbath school extends the influence of the Sabbath school to neighbors and friends. The branch Sabbath school is no longer an experiment; it has been tried and proved. Branch Sabbath schools often develop into regular Sabbath schools and finally into churches.

A man and his wife secured an empty storeroom across from an auto court where there were many children, and began a Sabbath school for them. As a result a number of adults were baptized. In Chile the members of one Sabbath school divided into eleven groups after their own meeting in the morning, to go into as many directions to hold as many branch Sabbath schools. They covered an area twenty-five miles in diameter and won many souls. Their church of thirty members has increased to one hundred, and many others are on the isolated list of the conference. In one

mission field they are working toward a goal of "a branch Sabbath school for every teacher." One large school conducted as many as fifty branch schools every Sabbath afternoon with hundreds of people attending, and many were baptized. Sometimes openings have been made on Sunday mornings which eventually lead to Sabbath meetings and organized churches.

Want a thrill, young people? Develop a branch school! These are solemn hours in which we live. Eternity is before us, and the destiny of souls hangs in the balance. There are young men and young women who do not know God and who should learn of Him through some Sabbath school class. Every soul we meet is judgment bound. Shall we not go out and work for non-Adventist youth? May we cry mightily to God for help in bringing young people and adults and children to Christ, and into the church, through the medium of a branch Sabbath school.

You ask, Where may we conduct our branch Sabbath school? Many types of places have been used—the home of an isolated member, a vacant schoolroom, an empty storeroom, the home of an interested person, a garage, and the homes of some of the youth conducting the school.

Officers and teachers will be elected from our society. It may be necessary to begin by inviting children; later their interest will encourage fathers and mothers to attend. Or youth may distribute literature from door to door for a period of six or eight weeks and then extend invitations to attend the branch Sabbath school or Sunday school. A colporteur who is working in the neighborhood, knows the interested people and can be of vital help.

(Summarize by outlining the plan laid by your society executive committee and the method you intend to follow; then begin the definite organization *immediately*.)



August 14

A Cottage Meeting

BY ESTA A. WYRICK

Notes

This is another meeting in the series by the Youth's Crusaders. Today the Crusaders' Band should demonstrate how they plan to conduct a cottage meeting. It would be well to use the filmstrip, elaborating on the subject by using historical data, illustrative experiences or stories, further texts, etc. Although this is a "practice" meeting, those taking part should have thoroughly prepared and practiced beforehand so that they can give the presentation in a convincing manner. The instructional material about how to conduct a cottage meeting as well as the actual study may well be given in the society meeting so that all may understand the methods and principles to be followed in this type of soul-winning work.

A Cottage Meeting

DOUBTLESS we are living in the closing scenes of this earth's history spoken of as a "grand and awful time." There is no question that the harvest is overripe and the need is great for those who will go into the field wholeheartedly and gather in the grain. The messenger of the Lord has counseled: "The Lord has appointed the youth to be His helping hand" ("Testimonies," Vol. VII, p. 64), and one way of carrying out that injunction is through the bands of the Missionary Volunteer Societies. Many eager, willing hearts who are hungry for truth are waiting for someone to bring them the real message of salvation, and how readily they will open their doors to our consecrated young people.

The cottage meeting is the halfway step between the Bible study and the larger hall effort. It is held in a private home where families, neighbors, and friends may gather for study and where each individual will feel at ease and free to ask questions if he desires. From six to twelve or fifteen is the usual number attending, but as many as forty or fifty may still be classified as a cottage meeting. The one in charge of such a gathering must have everything well in hand and must know just what he is to do and how to do it. Those participating in the program should be well prepared, for each part must be presented enthusiastically and with conviction if an interest is to be created and held. Remember that we can lead only as far as we have gone and that unless we firmly believe the thing we present, others will not be convinced. We must remember, too, that many times there are those who watch for an opportunity to trip us up on some statement we make. It is wise, therefore, to follow the example of Jesus and back up our remarks with an "It is written."

If a filmstrip is used in giving the study, the one presenting it will need to study it over and over in order to fix the pictures and texts firmly in mind. The picture method is a wonderful way of teaching, because knowledge received through the eye gate remains in the memory longer than knowledge gained by any other avenue. However, the filmstrip should be used as an aid rather than a crutch to cover up a lack of knowledge of the subject. This means that the study to be given must be learned well enough to be presented without the pictures if necessary. I well remember one time being in the middle of a study of Daniel 2 by filmstrip when the light in the machine broke and I had to continue the talk as a regular Bible study. You may be sure I was thankful I had studied the lesson in such a way that it was possible to go right on to a satisfactory close. In preparing a study by filmstrip, there are many times when you will want to

interject a story, an extra text, or perhaps a bit of history, all of which not only adds to the interest but makes the study more nearly your own. True success will come when the person giving the study knows his subject well enough to explain it clearly to his listeners and has a close connection with the Source of all power and wisdom. That is why Christ taught so convincingly, and that is how we can create a desire in the hearts of our listeners to hear more.

PROGRAM OUTLINE FOR COTTAGE MEETING

Song-Service
Opening Song
Prayer
Special Music
Lesson
Song
Benediction

The Place of Song in a Cottage Meeting

"SINCE days immemorial singing has had a very definite place in giving expression to inward emotions of the soul." In the thirty-eighth chapter of Job we find the Lord and Job in conversation. Job is asked, "Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?" This shows that in heaven the angels blend their voices in song. It is therefore fitting that sacred songs should be made a part of all religious worship. The song service under enthusiastic leadership will become a real treat for those gathered together for study, and will prepare hearts to receive the message of the hour and pave the way for the working of the Holy Spirit. Special numbers carefully selected and bearing upon the subject will have real spiritual value. A piano or organ should be available and other instruments when possible. Use hymns or gospel songs that are familiar to all and remember that "the melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls."—*Testimonies*, Vol. V, p. 493.

The Prayer

THE audible prayer in a cottage meeting or other public gathering must be given clearly and in tones loud enough to be easily heard by all. In our churches we like to kneel when lifting our hearts to God, but when holding a service in home or hall where those present are not of our faith, it is more suitable simply to bow our heads. Be very careful to make the prayer short and definite, including those in charge as well as those in the audience. The following prayer will serve as an example:

"Father, we come before Thee this evening to thank Thee for Thy care and for the good things Thou hast so bountifully bestowed upon us. We

thank Thee for the peace we enjoy in this, our beloved country—a peace that does not exist in many other nations. We earnestly entreat Thy guiding power for the heads of our Government and Thy tender, watchful care over the boys who have been called to the battle front. Thou hast promised that where two or three are gathered together in Thy name, Thou wilt be in their midst; so, Father, we ask for Thy presence as we study tonight. Give us willing, understanding hearts and grant that we may each be ready to meet Thee when Thou comest in the clouds of heaven. These favors we ask in Jesus' name. Amen."

The Bible Study

If a Bible study is presented instead of a filmstrip, great care should be taken in choosing a subject. It is well to avoid doctrinal subjects at first and deal with topics of interest to all present. Great numbers are now interested in prophecy and what is coming next upon the earth. Many have turned to their Bibles for comfort, but do not know how to find the things for which they are looking. It might seem an opportune time to show people how to study first and then launch into something of prophetic interest. The following study gives God's instruction for study worked out in detail.

STUDY OUTLINE—HOW TO STUDY THE WORD OF GOD

2 Tim. 3:16; 2 Peter 1:21, 20; John 5:39; Luke 24:27; 1 Cor. 2:13; Isa. 28:10; Ps. 119:11, 16; Prov. 2:1-6; Luke 6:47, 48.

INTRODUCTION

Over and over we hear men and women say, "How can I understand the Bible? I read it, only to become more and more confused." This is not surprising when we realize that the Bible is not like other books. Several books of the Bible are beautiful stories; others are histories; the book of Psalms is a group of songs—some filled with praise, others showing expressions of deep emotion and sorrow, while many are prayers for understanding and forgiveness. Then we have the books dealing with prophecy. These portions take special study and much prayer for wisdom and understanding. God has not left us to our own way of studying His word but has given definite instruction and has promised that every sincere effort shall be rewarded.

THE STUDY

We say the Bible is not like other books—it is not the writings and opinions of men but the inspired word of God. In 2 Timothy 3:16 we read, "All Scripture is given by inspiration of God," and then the verse goes on to say this same Scripture "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." God had a definite pur-

pose in giving us the Scriptures; He knew that along the way we would get a bit mixed up in our thinking and so He gave us the Scriptures for correction. He points out doctrines and teaches us His ways of righteousness, for He tells us in 2 Peter 1:20 that no one has a right to put a private interpretation upon the Scriptures. In John 5:39 we are admonished, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." Webster's Dictionary defines "search" in this way—to explore, to look for diligently, to investigate, to go over and examine. So God wants us to investigate His word; to go over it and examine it diligently, for in this kind of study we find the way to eternal life; it is here we learn of Christ.

Jesus is known as the Master Teacher. We find in Luke 24:27 that "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Here we have an example of the searching required to find the truths portrayed in the Bible. The Holy Spirit teaches us to compare spiritual things with spiritual. (See 1 Cor. 2:13.) When buying a piece of dress goods or a suit of clothes we go from store to store comparing prices and values until we find the best possible to purchase. So it is with the Scriptures—we search back and forth through the Bible comparing this verse with that one and seeking God's interpretation. Isaiah tells us in chapter 28 and verse 10 of his prophecy, "Precept must be upon precept, . . . line upon line, . . . here a little, and there a little." Now a precept is a rule of action or a written mandate; a mandate is an order, or command; so we see that when we compare an order hers with a command there, a line somewhere else and a little more from another part of the Bible, we soon have a picture of what God wants us to know—a picture in its true setting. Studying some question or topic in God's word is like fitting the pieces of a jigsaw puzzle together. We don't have a complete picture until all the pieces are put in their proper places.

David gives us a very good reason for proper study when he says in Psalms 119:11, "Thy word have I hid in mine heart, that I might not sin against Thee." There is a great difference in knowing something parrot fashion and knowing it by heart. When we hide it in our hearts, it becomes part of us. Then when temptation or doubt comes, we have ammunition with which to meet it and gain the victory. In Proverbs 2, beginning with the first verse and reading on through the sixth, we learn that God calls us sons and daughters and promises that if we do hide His words in our hearts, we shall find knowledge and understanding.

We find the word of Jesus coming to us clear and strong—"Whosoever

cometh to Me, and heareth My sayings, and doeth them, . . . is like a man which built a house, and digged deep, and laid the foundation on a rock." Luke 6:47, 48. You see, we not only study and hear God's word, but we put into practice what we learn. Again, let us remember to "search the Scriptures; for . . . they are they which testify of Me."

Closing

THE closing song might be "God Be With You Till We Meet Again," and the benediction short. It is always well to thank the host and hostess for inviting us into their home; to make some pleasant remark to the others, inviting them to meet again the next week; and then to depart at once. If we linger after the meeting closes, questions might be asked which would be best unanswered at the time, or the conversation may drift onto things of a lighter nature, thus spoiling the effect of this study.

Remember, God blesses every sincere effort; and after the seed has been planted, He promises to take care of the harvest.

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August 21

Building Christian Friendships

BY LOUISE C. KLEUSER

Order of Service

SONG SERVICE.
OPENING EXERCISES.
POEM: "Unselfish Pleasure."
TALK: "Building Christian Friendships."
TALK: "Selecting a Project."
SYMPOSIUM: "Missionary Projects."
SYMPOSIUM: "Miscellaneous Hobbies."
POEM: "Friendship in Summer."
PLANS FOR THE SOCIETY.
CLOSING SONG.
BENEDICTION.

Notes

Carefully study beforehand the suggestions given under this topic. These are not idealistic. These vocational projects have been tried out and are actual experiences with results that will improve any society. A variety of suggestions is presented so that a few projects at least can be used by your group immediately. There are plans for our urban as well as rural youth. Just to read this material would not produce the desired results in your society. Officers, first study it and then find those who will present the parts in such a way as to adapt them to your society.

In societies where the vocational projects are still to be introduced, we suggest that you select one or two projects on which to make a beginning. Decide beforehand what is practicable for your group. Have the plans so well in mind that your young people will be "swept off their feet" with the idea that the officers have at last caught up with their needs. Something is bound to happen to your youth if you approach your problem from that angle. They know a real plan if you as officers have first made its discovery.

It would be a mistake to give this program and then to appoint a committee to work out the plans. You will want to say to the society, "We already have the plans and are ready to go ahead! Who's going with us?" We venture to suggest that even the youth who are hardest to reach will have their interest aroused by such an efficient method. You will need to bend every energy in working out your plans, for the first meeting of any vocational group must fire them with inspiration and a mind to work. They must leave the meeting saying that this project is the best thing that the M. V. Society has ever tackled!

Make sure of obtaining reasonably good leaders for your vocational groups; then launch your plans. We must bear in mind that we have a mission for God, and our first business is to further the interests of His kingdom. Then other pleasures may be worked in around these paramount aims.

One more point should be weighed. While you present these plans to your society, you, of course, have in mind some worthwhile by-products. Don't tag your morals and tell the whole society about them; the better way is for them to make their own discoveries. Neither is it wise to pity the young people because they "haven't had any social life" or any "fun" before this plan was suggested; you aren't aiming at just social life or fun, are you? And finally, these excellent plans aren't schemes to "couple off;" but God will use them to build Christian friendship into your society.

Unselfish Pleasure

THE hours we share—not those we hoard,
Yield purest joy with sweet accord!
True pleasure's thrill is loving care
For others' joy—quite unaware!

We live to bless and not to play;
Too soon earth's night o'ertakes the day!
May youth well sense the march of time,
For lives that serve taste bliss divine!

—Louise C. Kleuser.

Building Christian Friendships

OUR work as Seventh-day Adventists is one of building and planting. (Read Isaiah 58:11-14.) Jeremiah states, "See, I have . . . set thee . . . to build, and to plant." Let us say with the apostle Paul, "According to the grace of God . . . as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." 1 Cor. 3:10. The program for our Missionary Volunteers must be constructive.

Even in His early youth Jesus was conscious that He was called to build the kingdom of God in the hearts of His fellow men. When later in His public ministry the rich young ruler came to Him to inquire the way of life, Jesus tried to take his eyes from the ceremonialism of his day to those greater values that lead to true satisfaction. Throughout His entire life on earth the Saviour helped men to see the lessons of service. Many of these lessons were drawn from nature, with which He had early become acquainted. He loved His Father's universe and all His wonderful created works. In touch with nature, He received from God revelations of the

great plan of salvation and of His own mission to redeem mankind.

Our Master was not a recluse. He was rather of a sociable nature, always seeking in some way to share the lot of His fellow men. He was known as the "Carpenter of Nazareth," and His skill ministered to men's needs in Joseph's little shop. We picture Him as a courteous youth taking a real interest in the many things that needed to be constructed or mended. With the larger vision over in mind, His specialty was to build character and restore broken lives.

MAKING NEW FRIENDS

Our Vocational Honor projects afford our Missionary Volunteers excellent opportunities for developing new friendships. These plans and their activities round out our personalities as we learn to work together as a group. Knowledge of new skills naturally develops more confidence in ourselves and in the different members of our group. We learn from each other and quickly develop a new appreciation of each other's talents. Our interest is absorbed in the worthwhile things, rather than in ourselves. New forces are discovered all around us and all of life takes on a different hue. It has been well stated, "How colorless is life without an absorbing hobby!" What an array of these vocational projects we now have from which to choose, and what wonderful possibilities for character training are within the reach of all our young people!

Selecting a Project

GOD has given man many and various talents. We are so different in nature and in ability that our interests will also be varied. It is the purpose of education to develop man's latent powers by helping him to discover for himself how he may best serve his fellow beings. Christian education includes eternal objectives. Every Missionary Volunteer should first of all aim to become a real soul winner, and every young person ought to increase in soul-winning ability as he builds up a knowledge as well as an experience in various evangelistic projects.

Next to this aim, the field of nature should appeal to Seventh-day Adventist youth. We are called to worship the God of creation. The Sabbath day, a memorial of God's creative works, affords excellent opportunity to study the great lesson book of the universe.

Other projects should be chosen because of our natural bent and interests. We should not overlook the zest of mastering some project or skill which may require extra application on our part. While this might appear as a discipline to us, there is true value in the realization of having accomplished a new skill.

Missionary Projects

Ethnic Study and Missionary Vision

THE Missionary Volunteer Society in one of our Eastern cities was deeply interested in visiting the homes of people from overseas countries. This interest had grown out of reading an inspiring little book in the M. V. Reading Course. It featured the lot of different language groups in these cities of our land. As is true in some other cities, these language groups clustered together and carried on some of their former native life in this wonderful land that is known as the "melting pot." Our young people wanted to visit these settlement sections and there do some real missionary work. We planned some excursions to these settlements. Later the Ingathering singing bands found these people eager listeners to good music and also liberal contributors to our mission cause. The society earnestly studied these national backgrounds and some of the youth distributed our literature to these people. The youth became intensely mission-minded. Some went to our schools, and after proper preparation found their way into our organized work and even became overseas missionaries.

Storytelling

Several of the young women who took part in the work of the Ethnic Band mentioned became good storytellers. Their first experience was in the settlement sections where the children were eager to hear a good story and where their parents were happy that these Christian influences were thrown around their children.

Bible Reading Group

A few members of this original Ethnic Band received their first missionary thrills as they prepared and gave simple Bible studies to these kind overseas people. It required much tact through the literature work and the Ingathering to find openings for studies, but the Bible instructor came to their rescue, and under her supervision exploits were made by this enthusiastic missionary band. We know of a mother and her children who accepted our message. Several of the children developed into good home missionary workers for the church.

Miscellaneous Hobbies

Bird Study

PERHAPS no other vocational project lends itself better to genial fellowship than bird study. Not without significance is the saying, "Birds of a feather flock together." We recall our nature lovers of the big city wading through Long Island swamps in order to catch a close-up view of the wading-birds. The leader of our group was well acquainted with their

habits and knew just where to lead us through the marshes. Inspiration meant more than appearance, for we were mud-splashed before we realized the fulfillment of our ambitions. But this group simply relished these delightful discomforts, and a day at birding held equally as many charms for us as hunting or fishing might to some other group.

The very suggestion of our Big City Nature Club makes me homesick for these birders. Scores of occasions loom up in my mind when we had such wholesome good times together. These friendships still hold. But one of our most interesting experiences was meeting in these very swamps the well-known naturalist, Roger Tory Peterson. And to think that he looked just as mud-bedecked, as we did when we met him in this oozy environment left the lesson that great objectives are reached by the road of handicaps. Again, the ability to focus one's attention to some fitting feathery creature up in some tree, is bound to develop a higher vision and a keener sense of God's care.

Photography

Some of us were first drafted into this group by a most enthusiastic leader who was an excellent instructor. Soon our camera club drew in more youth, and cameras were purchased because there was a real need for them. Then followed a knowledge of the process of photography. A few of the more experienced launched out into the field of kodachrome pictures, and motion-picture cameras were used to feature nature outings, Junior Camps, and similar projects. Shut-ins of the church were frequently entertained by these pictures, and happiness was brought into many lives by this wholesome recreation with its by-product of photographic skill.

Friendship in Summer

COME with me where fresh breezes blow
And listless sails glide by,
Where terns and gulls and curlew flight
Dash out of clear blue sky!

Where snipe is flushed from thicket
swamp,
The teet'ring piper skips;

Come with me where the salt sea air
Brings tone to cheeks and lips!

Let's rest by swaying goldenrod
And purple aster bloom;
Where nature's painted cup provides
Gay centerpiece at noon!

There where the aspen's tiny sails
Dance in the summer's wisps;
Or where beneath the oaks and elms
An infant breeze tries lips.

Come with me where the beach displays
Ten thousand lovely things;
With throng and clamor left behind,
Here find a treat for kings!

Here's wisdom rare and friendship best;
Youth carols forth with glee;
Such happy hours are gifts of heaven—
The best of company!

—Louise C. Kleuser.

Sewing Club a Junior Dorcas

A group of young women in a certain church occasionally met together in a social way as a sewing club. Some cautious folk in the church raised questions about it. The more constructive members skillfully engineered this interest until the band expanded into a church Junior Dorcas. Instead of making only pretty embroidered articles for themselves and as gifts, they soon caught a vision of a number of philanthropic objectives. The Red Cross used their nimble fingers, and welfare institutions considered them a blessing. Without their help, many a Junior would never have enjoyed Junior Camp. While the Junior Dorcas could never be patterned after the Senior Dorcas of that church, their contribution of service was enhanced by the spirit of youth and adventure.

Juniors' Projects

THESE ANNOYING CLIQUES!

THE church was in the throes of a typical "Junior problem"—what to do with the Juniors, but better, what not to do! There seemed to be a breach between them and their elders. There were some small cliques, with the rest of the world completely shut out. Then a Senior had a bright idea, and soon these troublesome (?) Juniors were having a delightfully happy time preparing healthful dishes, with an occasional fatty pull or popcorn treat thrown in. Both boys and girls enjoyed these Saturday evenings at the homes of the young couples of the church.

Next the church had some important missionary plans to promote. How to enlist the Juniors was the question—but not really a problem. The same friends of these boys and girls who thought through the first problem, were the key people to line up the energy of the Juniors for missionary work. And how they did work! The church members were now saying, "What a change has come over our Juniors!"

PROBLEM OF EIGHTH GRADERS

Eighth graders who ought to know better! High time for them to act like sensible folk! And yet they really didn't act like them at all. The young church school teacher was at her wit's end, for the parents had an idea that, by some magic they had failed to find, the teacher should change the thinking of these children. The schoolteacher brought the problem to the social committee of the senior society. One of the young men on this committee recognized the symptoms and had a suggestion. The Seniors then united their efforts and became his helpers. Briefly, the solution was a Woodwork Club. Soon these children were making useful articles for their parents and friends. Later they worked hard to plan a sale for the Home and School Association.

We need not mention that a great change came over these boys and girls.

Anyone who knows adolescence in the making, understands that "variety is the spice of life." Summertime for these eighth graders required more thought on the part of their hobby leaders. The Woodwork Club became a Mineralogy Club that scaled the heights of the adjacent countryside and occasionally planned an excursion to some special place of interest where certain minerals might be found. The aims of these two activities, however, were the same—the winning of the youth.

Plans for the Society

HERE in the program you will want to present to the society the plans you have decided upon in counsel. They should be an enthusiastic climax for the meeting. Clinch the interest aroused with a few definite plans.

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August 28

With Our Boys in Service

BY ROY L. BENTON

Order of Service

SONG: "Onward, Christian Soldiers," No. 67 in "M. V. Songs."

M. V. PLEDGE.

PRAYER.

RESPONSE IN SONG: "I Would Be True,"

No. 58, or "I Have Promised," No. 37.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERTORY.

SCRIPTURE.

SONG: "Forth to Conquer, Volunteers,"

No. 60.

SYMPOSIUM: "With Our Boys in Service."

SONG: "Stand Up for Jesus," No. 61.

BENEDICTION: Psalms 19:14.

Notes

Suggestions for song service: Nos. 48, 50, 66, 70, 75, 82, in "M. V. Songs."

Elder Roy L. Benton is an official representative of the S. D. A. War Service Commission in the Central Union area. He has brought to us today reports of his experiences with Adventist boys in camps in his territory. These may be presented as a symposium, if you desire, assigning each case history to a different person. The camp pastor in your locality may be able to supply you with other incidents.

Also, today you will read the letters you have received from your own boys in the service, and if any are present, ask them to speak to the society. Reports of the providences of God in their behalf, of their firm stand for God's truth and for principle, of the missionary work they have been able to do, will be a source of great encouragement and instruction to the youth who remain in the society and who soon may follow in the steps of the boys now in service.

M. W. M.

With Our Boys in Service

IN the experiences which I shall relate today I would not be critical, for men are under great pressure in this war effort and generally do not willingly persecute men for their religion. I am happy to say that in all the cases of discipline over conscience, our boys have given a fine account of themselves and I have felt proud to be connected with such a group.

The faithfulness of our boys has often been the subject of discussion with their officers. I recall visiting two boys who were reported to me as needing assistance. After talking with their officers, I found they had only been testing the boys and were now convinced that the latter were sincere in their requests. The officers were therefore pledging that the boys' religious convictions would be respected as long as these Seventh-day Adventists were under their command. Often officers make some tests in order to convince themselves that the boys are sincere in their requests and really do have conscientious convictions. This is surely proper, and I am glad our boys stand the tests and come through with the respect of their officers.

My first visit to an Army camp to assist a boy who was in difficulty occurred while I was still in the Southwest. I called for the boy and heard his story. He had informed his officers that because he was a Seventh-day Adventist, he could not perform certain routine service on Saturday. He had been threatened if he did not work the next Sabbath. Upon visiting the officer, I was told the boy was stubborn, yellow, and a coward. Being convinced the charges were not true, I took time to explain to the officer why the boy could not perform certain work on Sabbath, why he was noncombatant, and further made clear to him that our Government had given each selectee the privilege of deciding whether he would serve in a combat capacity or as a noncombatant, and consequently both he and I were relieved of the responsibility of settling that point. By various illustrations it was pointed out to the officer that the boy was neither yellow nor a coward. That was months ago; a few days ago I found an Associated Press article in the newspaper announcing that down on one of the islands to the south this same boy had just been awarded a soldier's medal for bravery in pulling a fellow worker from a burning gas tank at the risk of losing his own life. I have been hoping that officer would read the account.

Upon arrival in the Central West, my new field of labor, I received a telegram stating that one of our boys in a camp in this territory was cited for court-martial, and that the trial would be three days later. I immediately left for the camp. After having visited with the boy in the guard-

house I was taken by the provost marshal's aide to the post chapel, where I had the privilege of meeting the Adventist boys who were assembled for Friday night service. In the service that night special prayer was offered for the missing boy, who was keeping Sabbath in the guardhouse. The following days were busy ones spent in arranging with the defense council and the officers for the trial. Permission was granted the union conference young people's secretary, the local conference president, and me to attend the trial, with one of us as a witness to state the Seventh-day Adventist position on Sabbath observance and relation to authority. Knowing this testimony would be placed on file, we earnestly prayed that just the right thing should be said and done.

The young man had been given an order which a noncombatant could not obey with a clear conscience, and consequently he was charged with failing to obey an order of an officer. The case was recessed at eleven o'clock at night. Three days later we were surprised and shocked to learn the boy had been sentenced to six months at hard labor, with two thirds of his salary deducted. Our prayer circle grew from then on, and after many days of contacting officers and leading men, we were made happy to learn that the sentence was found to be illegal. The boy was released and is today in the Medical Corps in another camp and happy in the service of his country.

Friday night meetings continue in that camp, and although boys have left and others have come in, the light of truth has been kept burning. A larger number are there now, and our boys are respected by officers and men throughout the camp.

In another camp, a young man who had been unable to perform certain services on Sabbath was cited for court-martial. I arrived at the camp about one and one-half hours before the case was to be called. We worked to gain the confidence of leading officers; but although they were kind and respectful, they felt there was little they could do and they were duty bound to go through with the case, because an order had been disobeyed.

This boy also was sentenced to six months at hard labor, with two thirds of his salary deducted. We asked permission to talk to the boy alone for a while before he was taken back to the guardhouse. When alone with him, we prayed and did all we could to comfort him and assure him that God would not forsake him and that we would continue to plead his case.

I remarked to one of the officers that it seemed strange to me that when this young man had laid his life on the altar of his country in order that the freedom of his country might be maintained, he should, while making that sacrifice, have his own freedom taken from him. As the band played "The land of the free and the

"home of the brave" while the flag was being lowered just outside at the close of the day, I tried, as I had often done when I heard that beautiful music, to sing the words in my mind. While I had no difficulty when following the words "the home of the brave—" for I had seen a clear demonstration of that as I witnessed this young man receive his sentence without flinching—when I tried to say in my mind, "The land of the free," there was mist before my eyes. I felt so deeply over this that I told an officer later that if this boy could not have freedom to keep his conscience clear, I could hardly enjoy my freedom.

This young man's case was detailed to the War Service Commission in the General Conference, and the brethren there took up the case with the Congressional representative from the boy's district. The final outcome was that the area commander went down to the post where the boy was imprisoned, had him brought out for an interview, and at the close said to the boy, "I can tell by looking at you that you are not a criminal—you don't belong in that prison." And so far as we can learn, he has never been in the prison since.

Many boys are passing through the camps in this territory, and for the most part are getting along well. In almost every case they have been permitted to spend Sabbath at church or at least in their barracks free from duty. Many of the chaplains are real friends to the boys and help them in securing Sabbath privileges.

Those boys who have made request to be placed in the Medical Corps have usually been placed there. Our boys who have had the benefits of the Medical Cadet Corps training are most happy to have had it. They are finding it helps in many ways; and this work has come to the favorable attention of the officers in the Army. A copy was sent me of a letter written by one high Army officer to another, in which he called attention to the fact that the Adventists were most co-operative with the Selective Service and that they had for a number of years been training men for the United States Army medical work. He commended our colleges in a fine way. All this is the direct result of the Medical Cadet Training Corps work.

In a number of camps our boys are doing missionary work and have other young men interested in reading the Bible, and some of them are becoming interested in the message. One of these cases has recently borne fruit. A faithful boy in an air base near our headquarters was assigned to kitchen duty with two other men. One of the other two took a package of cigarettes from his pocket while the three were peeling potatoes, and offered them to the boys. The other boy who was not an Adventist thanked him and told him he did not smoke. Then he passed

them to our Adventist boy; he likewise thanked him and told him he did not smoke. Later our brother asked the other boy why he did not smoke. The boy told him he had been reared in a certain country where he came under the influence of the — youth movement and the youth were not allowed to smoke or drink. He later came to the United States, became naturalized, and was drafted. He still held to his former habit of total abstinence from smoking and drinking. Then he turned to our brother and asked him why he did not smoke. This was the beginning of his interest in the truth. For weeks this Adventist boy gave the other soldier Bible studies. Then he introduced him to the Bible teacher in the college nearby, and after several more weeks of careful preparation, the soldier was baptized in the church baptismistry just a few hours before answering ship-ping orders.

When our boys face the stern realities of Army life, they rise to the occasion and feel their responsibility rightly to represent the truth. It is most heartening to hear their testimonies and their prayers as we have the privilege of prayer and worship with them.

Another thing that has helped our work is the favorable contacts our men at General Conference headquarters have made with Army officials. Recently I was called to visit two colored boys in one camp. They were reported to our Washington headquarters as needing help, and the message was wired to me. Upon arrival I found them to be somewhat discouraged over the outlook but quite determined to do right. After two visits with them, one that night and another the next morning, I went to talk with their officers. The officer in charge said he did not know much about this matter of conscience, and that I had better see Major ——. After a mile and a half walk I came to the office of Major ——, only to find him in a most important conference and to be told he would be busy until night. His adjutant was in, and I approached him, telling him I was a Seventh-day Adventist and all about the two boys. He gave me a little lecture on our position on noncombatancy. I listened with interest as though I had not heard it before (but I had) and then said to him, "Captain, I have no fault to find with you for believing we are wrong. It's wonderful to live in a land where you can believe as you like, isn't it?" He agreed that it is, and then I said to him, "Sir, I have no desire even to try to convince you that we are right in this matter. I came down only to ask you to recognize that we have a right to be wrong. Will you do it?" When he saw this point, he smiled and said, "Yes, I'll have to do that to be fair."

Then I told him of the nervous state of the boys under their present as-

signment, and before I could get to the point of telling him what I would like, he said to me, "Would you like to have these boys transferred to the Medical Detachment?" I thanked him and assured him that would be most agreeable. This was on Sabbath. The following Tuesday they were in the Medical Detachment, and a few days later I had a letter from the boys full of expressions of gratitude for the help which I had been able to give. God heard the prayers of those boys and overruled as He will if we are earnest in our requests.

After leaving the office of the adjutant I did what I always do—went to see the post chaplain, told him of the experience, and solicited his help in case the matter might come before him in some way. He looked at me a moment and said, "I know all about Seventh-day Adventists. I just came here recently from Washington, D. C., where I was six months in the office of ——, and I met many of your officials. I understand your boys would like to be in the Medical Corps and want to be off duty from sunset Friday to sunset Saturday." I expressed my satisfaction at his full understanding of our desires. Then he assured me that if any of the boys in the post where he served found themselves unable to get these favors, I should tell them to come to him and he would be glad to help them secure these privileges. This chaplain is a lieutenant colonel and has had experience with our representative men, a background which makes him appreciate our position. He assured me it would be a pleasure to serve our boys in time of need. These experiences are bright spots mixed in with occasional difficult places in the path of a War Service Commission representative.

To me it is evident that God has permitted our young men to be called to the Army at such a time as this that they may be witnesses for God, the divine Leader of the remnant church.

From the Boys in Service

(Experiences gleaned from the Comrades' Exchange, a bulletin issued by the Indiana Conference M. V. department. Are the soul-stirring experiences of our boys causing us to be more alert to the possibilities that are ours in finishing this great work of giving the truth to others?)

1. "I USED to hear people say that Seventh-day Adventists were not very well known. I beg to differ with them. The other day I was eating in a new mess hall. One of the fellows asked me why I had not taken any of what he called delicious steak. I told him I didn't eat meat. He sat there a minute and then said, 'Either you are a Seventh-day Adventist or your folks are.' I assured him that both assumptions were right. I have met a good many fellows who know our belief well. The fellows in the Army, I have found, as a whole are

very decent. I know more each day that the Lord is with the faithful."

2. "I should like to thank you for your prayers for me. I know they were answered. I had my first pass to attend Sabbath school today, and I am to be transferred into the Medical Corps soon. I do not have to bear arms. You may put this in your paper if you wish, so that if any of our boys are having the same trouble, they may know that prayer is the only thing that can ever help them. When I came here, the troop commander told me that I would have to work on the Sabbath until I was transferred. Then all I could do was to pray the rest of the day and night. The very next day he told me that I would be given a pass from sunset Friday to sunset Saturday, for which I thank God. There is a church just thirteen miles from camp where another boy, who was baptized at the same time I was, and I attend." Later he wrote: "I am having no trouble getting my Sabbaths off. Last night in my prayers I asked that I would be transferred soon, and this morning a colonel was talking to me about it. I think I am going to see some action now. I think it is wonderful what God can do."

3. "We will leave here on man-made orders for where we are setting sail, but it is only God who has control over all the ships in our fleet, and it is He whom we must take as our Captain and stand by, no matter how rough the sea may be or how tight a spot we are in. He will see us through. Since I've been here, I have been living closer than ever to Him, and He is my Captain from now on. I hope I will be a help to others and spread our message to my shipmates."

4. "Here I am back in school. I am taking an X-ray technician's course. This surely is a pleasant place; I will be here three months. The church is only about three miles from here. I go every Sabbath, but on Sunday I do K. P. . . . Also on Wednesday night I go down to prayer meeting. I have met two boys I knew in college. There are about twenty S. D. A. fellows that go to church every Sabbath. The church is small, but the people surely are kind."

5. "The Lord has been very gracious to me. After being transferred here, I was appointed chaplain's assistant in our organization, and Sergeant ——— is a pharmacist. There are about twenty S. D. A. soldiers here. We find that wherever we go, our people are just like one big family. We have an Adventist officer here, Doctor ———, who is a first lieutenant. He conducts a prayer meeting every Tuesday night for us fellows here. Last night a soldier heard us singing; so he came in and joined us. Frank and I have a roommate whom we induced to go to Y. P. M. V. meeting with us one Friday night, and now he doesn't miss a one. He even offered prayer the last time in one of the prayer bands."

6. "The Army has done much for me in a religious way. I know what it means to stand alone for God. I read the promises of Psalms 91, and they seem more precious than ever before. I've never worked on Sabbath yet and have had a pass every time for church save three. God has been very good to me. I know what it means to pray when I come up to a stone wall, and God opens the way for me. There are many men learning of the truths of the Bible who never before have listened. God has a purpose in having us boys in the Army. Christian education has meant much to me. It put that something in me which gives me strength to stand the test. I have met things that are not temptations to me because I did not go to high school. I had been warned of them by my teachers at the academy. The prayer bands, the Weeks of Prayer, the vespers on Friday night—all these treasures cannot be expressed in words. They all prove very valuable now. Christian education has meant the difference between a Christian experience and a life of sin and misery. . . . Letters from friends surely help and encourage a soldier in a world of sin and drunkenness."

7. After induction this soldier was sent to Camp Grant, Illinois, and he wrote: "The first Sabbath has just passed, and while I couldn't keep it as I would have liked to, yet I am thankful for the way the Lord manifests Himself. We are staying in tents, and you know that I wasn't feeling any too well Sunday, but they said they would send me anyway. It got colder Tuesday, and Wednesday morning the ground was covered with snow. My throat was no better; so I thought I had better see about it. When the doctor at the dispensary saw it, he said, 'Go get your shaving tools; you are going to the hospital for a few days.' I got out just this afternoon [Sabbath]. I had just got back to my tent and laid my overcoat down when a corporal came in and said for me to come and help spread out some gravel. I told him that I was an S. D. A., and he wanted to know what that was. I told him, but he said he didn't know about that, and that I better go to the first sergeant. When I got to his tent, the company commander was there also, and he wanted to know what I wanted. When I told him that I was an Adventist and what the corporal wanted me to do, he said, 'So you are a Seventh-day Adventist? Well, that's all right, you won't be bothered here.' Then he turned to the first sergeant and said, 'Don't they have S. D. A. meetings here on the grounds?' When he looked it up, he told me that Thursday night at 7 is the quarantined men's night at a chapel here and that the Sabbath service is held in Rockford. (I can't go there, of course, until the quarantine period is up.) I thanked the officers and left that tent, thanking our heavenly Father for the

faithful witness that those who have been here before had given, and asked that I too might witness faithfully.

"When I came back to my tent, I studied my Sabbath school lesson and then started to read a *Youth's Instructor*. A fellow a few tents down came in and wanted to know whether anyone had change for a dollar. On the way out he stopped short and said, 'Say, is that a *Youth's Instructor*?' And he was all interest. I showed him that it was, and he wanted to know whether I would give it to him when I was through with it. I asked whether he was an Adventist. He said no, but that he attended church regularly at home. I gave him two *Instructors* and a *Review and Herald*. I am going to talk more to him when I can do so alone and see whether he will go with me to the meeting Thursday night. Remember to pray for both of us. Yes, I am grateful to our Father for His kindness to us when we do so poorly at times."

8. This is from a doctor who is on duty with the Army Reserves, connected with the Veterans' Administration: "It will be one year next month since I left Indiana for this service. It has been a year packed with changes, responsibilities, and opportunities to witness for this blessed truth. We have been blessed in many ways and inspired to look forward to great victories in our Master's service."

"I have had two special privileges the past year to stand for the Sabbath truth. The first occurred on my first Sabbath on duty, when a written examination was required on each Sabbath for five weeks. Two or three days before Sabbath I went to my superior officer and explained that I couldn't write an examination on Sabbath but was willing to do hospital work and care for the sick. He wouldn't give me any promise; so I just didn't write the examination but wrote out my reasons for not writing and handed them in. Apparently this made him rather angry, for the clinical director and manager called me on Monday and said they were referring my case to Washington and for me to stand by. They would not listen to explanations. . . . About the fifth week I received a letter from the manager giving me a ten-day notice that I was being separated from the service as not being fit. I wrote to Central Office and appealed through Elder Votaw. The ten days went by with no further word. I telephoned Washington long distance three times but couldn't get any other word. The clinical director demanded that I turn in the keys and go. They wanted me to resign, apparently, but others counseled me not to do that. So I went to Washington. About two hours of conferences there clarified things. The Chief was very kind and restored me. Elder Votaw had helped a lot, but had I not gone to Washington I would have been out, as a letter arrived home as soon as I

left confirming my separation from service. God surely overruled in this. . . . Many doctors in the Central Office in Washington were given much information about our truth and work by Elder Votaw, and the doctors at the hospital in — were mostly for me and congratulated me on my stand. In fact, two of the Jewish doctors said I had taught them a good lesson. About forty doctors and many others of the personnel were informed on the issue involved. . . . The other day two colonels called me in about the Sabbath situation. One of them asked me how I figured that Saturday is the seventh day and said he always thought Sunday was. So I gave him the history of the Sabbath from the beginning, through the wilderness and Sinai, and Christ's teaching, then the change. . . . We all need more of the Spirit to finish the work."

Stop That Leak!

(Continued from page 2)

In every field of human endeavor the outstanding men have always been those who knew how to use their time wisely.

"I haven't time" is a common phrase. In about ninety-nine per cent of the cases it comes from people who are wasting much of their time. It is a commonplace among wise men that the busiest people have the most time. They have learned how to stop the leaks and so to organize their waking hours that they accomplish vastly more than their idle friends who "haven't time." Achievement is never a matter of chance; its foundation is a keen sense of the value of time. "Dost thou love life?" asks the sage. "Then waste not time, for time is the stuff that life is made of."

Stop that leak in your religion. It is so easy to give up praying. You are tired tonight, and the Lord surely would not hold it against you. If you start to break down the habit of prayer, you will find it easier not to pray tomorrow night, and still easier the following night. "Is prayer, then, merely a matter of habit?" you ask. Certainly not, but it is subject to the laws of habit just the same. Stop that leak while you can.

Then there is the matter of attendance at church and Sabbath school. You have a good excuse to stay away? Every time you neglect God's house, you make it easier to neglect it again; you are starting a leak which will drain your spiritual life to the dregs unless it is stopped. Is churchgoing, then, essential to religion? Perhaps not exactly essential, but we seldom find shining examples of religion among nonchurchgoers. Jesus went into the synagogue each Sabbath day, as His custom was, and if we are wise, we will follow Him.—*Frank Otis Erb.*



Junior Meetings

August 7

Called to Witness

BY C. LESTER BOND

Order of Service

SONG SERVICE: NOS. 45, 49, 52, 61, in "M. V. Songs."
OPENING SONG: "The Captain Calls for You," No. 75.
JUNIOR PLEDGE repeated in concert.
SENTENCE PRAYERS.
OFFERTORY.
REPORTS.
SONG: "The Captain's Call," No. 66.
TALK: "Witnessing for Jesus."
STORY: "Jimmy's Message to the Infidel."
SONG: "I'll Be a Voice," No. 40.
DISCUSSION.
POEM: "The Master Counts on You."
SONG: "Just Where I Am," No. 77.
BENEDICTION.

Note

Today help the Juniors to recognize their individual responsibility in testifying as witnesses for Jesus. Discuss what their testimony should be, and general and individual ways in which each may witness.

Witnessing for Jesus

ONE of the things Jesus wants us to do while we are waiting for Him to come, is to witness for Him and tell others of His love. He loves everyone in this world, and He is depending on us to let the people all over the earth know it. Once He said, "Who-soever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." In everything that we do and say and think, He wants us to show that we love Him and are looking for Him to come soon. This is a part of the preparation we must make to get ready to meet Him.

Often we are afraid to witness for Jesus. Sometimes when we come home from church on Sabbath, some of our friends playing in their yards make fun of us and say things that hurt. It is easier to slink by them with red faces and never utter a word. Wouldn't it be better to say, "I wish you could come with us sometime and see how nice our teacher is. Just see what we get every week." Then when you show them your *Little Friend* or *Instructor*, they will be interested, and your guardian angel will be happy to write down that you witnessed for Jesus that Sabbath.

We ought to be proud of our Bibles and think a great deal of them, for many years ago people were not allowed to have Bibles of their own, nor were they allowed to believe anything different from what was believed by the state church. They were threatened with prison and even death if they read the Bible and told any-

one else what it says. One boy, fourteen years old, who lived in Germany at this time, was faithful in reading his Bible and in telling others about what he found in it. He was put in prison, although he was young, and compelled to stay there for nearly a year. They placed him in a dark dungeon where he was always cold and often hungry. He was not allowed to see any of the other folks who believed as he did, who were also in the same prison. The persecutors often came to him to try to get him to turn his back on what he believed, but he stood stanchly for the Bible and his faith. At the end of a year it was decided that he and the others should die. They were taken outside the prison, and while he was waiting for his turn, a count, who was very wealthy, promised him his life and a good home if he would only give up his faith. This little soldier refused, saying, "Your treasure can profit neither of us. I look for better things in heaven." He remembered, you see, that Jesus had said that those who would not witness for Him on earth should not be remembered in heaven. The man was touched by the courage of this boy who could give up so much, even life itself, for what he believed.

Jesus always gives us grace to bear whatever comes to us. A little girl of twelve who lived in Holland was seized and sent to prison for not believing as she was supposed to, and they tortured her cruelly. She cried out at first, but Jesus took away the pain so that she could not feel anything. The wicked men who were tormenting her were amazed and could not understand how she could endure so much.

When we think of how these boys and girls were strengthened to bear witness for Jesus under such painful circumstances, it should inspire us to own Him as our great Commander, and follow Him anywhere.

THELMA WELLMAN.

Jimmy's Message to the Infidel

"My! My! What a fine picture of the crucifixion!" Jimmy Stewart exclaimed, as he stood looking at the painting that was hanging in the window of an art store.

Jimmy was a little newsboy who lived with his widowed mother in a poor-looking house on the outskirts of a large city.

The boy worked hard during the week, but always attended Sabbath school and was a great Bible reader.

Bible pictures seemed to fascinate him, especially the ones centering around the crucifixion.

Just above his bed hung a small print of "The Last Supper," bought at the ten-cent store. When he had brought it home and proudly put it in place, he had said, "Mother, I'm showing my colors. Jesus is my friend, and I want folks to know it."

One day, when on his usual rounds about town, he stopped to gaze at that wonderful picture in the art-store window which attracted him so strangely. So absorbed was he by the painting, he failed to notice a man standing near him. This man was an infidel and did not know what a friend Jesus is to those who follow Him. Seeing Jimmy's gaze bent so intently on the picture, he concluded the boy was a Christian. So thinking he would tease him, he tapped Jimmy on the shoulder, saying loudly, "Here, you! Wake up and give me a paper."

The lad turned startled, tear-filled eyes on the stranger. But quickly mastering his emotion, he called out his accustomed cry, "*Morning Telegram!* Only five cents a copy, all about—"

"Say, boy," the man interrupted, "what's the trouble? Why those tears?"

Jimmy, pointing to the picture, asked, "Do you know Him?"

"No," the gentleman replied with evident amusement. Wondering what the little fellow would say, he further questioned, "Is He a friend of yours?"

"That He is!" the boy answered earnestly. "My very best friend!" And then and there, in glowing words, he told the story of the Saviour, as he had learned it in Sabbath school. By this time the tears were flowing freely from Jimmy's eyes.

"Yes sir, they crucified Him," he exclaimed between sobs, "nailed Him to the cross!" And with fists doubled, he looked as if he wanted to fight Pilate and all the enemies of Jesus.

The infidel was deeply moved. Never before had he listened to such a sermon. Turning amazed and abashed eyes upon the boy, he walked on. But he had not gone far, when he heard rapid footsteps behind him and was soon overtaken by the little newsboy.

"Say, mister!" the lad called. "Stop a minute, please. You didn't wait for me to tell you all."

The man stopped, and then the boy, whose eyes were now radiant with joy and gladness, exclaimed, "Oh, mister! I didn't tell you the best of it—He arose from the dead! And He is coming back to this earth again! The twenty-fourth chapter of Matthew tells about it."—*Sara E. Heart-sill.*

Discussion

1. Why is failure to witness for Christ likely to lead to a denial of Him?
2. What were the steps that led to Peter's denial of Christ?
3. What opportunities of witnessing for Christ are afforded in school life?
4. In what ways may we confess Christ in our homes?
5. In what ways is Christ confessed or denied in our recreations?
6. What opportunities of witnessing for Christ are afforded by the Junior Missionary Volunteer Society?

The Master Counts on You

THE Master counts on you, my friend.
To go wherever He shall send;
To answer promptly every call,
And never count the cost at all.

He counts on you for a witness true,
That others may see Christ in you;
He counts on you, He counts on me—
Being just what He'd have us be!

He counts on us, this very hour,
To do our work with Heaven's power;
To crowd the hour of setting sun
With the task that is still undone!

—*Author Unknown.*



August 14

The Golden Rule

BY F. G. ASHBAUGH

Order of Service

OPENING EXERCISES.
BIBLE LESSONS: "How Christ Helped Others." (See Notes.)
OBJECT LESSON: "The Golden Rule." (See Notes.)
STORY: "Unto Others."
STORY: "Golden-Rule Mike."
DISCUSSION: "Applying the Golden Rule."
SYMPOSIUM: "What to Do."
MEMORY GEM AND EXPERIENCES. (See Notes.)
CLOSING EXERCISES.

Notes

Songs.—Nos. 32, 45, 69, 71, 72, 84 in "M. V. Songs," or 64, 70, 110, 114, 263 in "Gospel in Song."

Memory Gem.—Memorize the golden rule as found in Matthew 7:12. Some of the Juniors have had personal experiences and victories in applying the golden rule. Let them relate these experiences for the help of others.

Bible Lessons.—"How Christ Helped Others."—Give out the stories the week previous so the Juniors may learn to tell them.

The daughter of Jairus. Mark 5:22-24, 35-43.
The lunatic boy. Matt. 17:14-21.

A man with leprosy. Matt. 8:2-4.
Man with withered hand. Mark 3:1-5.

Giving sight to two men. Matt. 20:29-34.

Another blind man. Mark 8:22-26.
Feeding the hungry. Matt. 14:15-21.

Saved at sea. Mark 4:37-41.
Peter saved. Matt. 14:28-31.

Raising a widow's son. Luke 7:11-16.

Object Lesson: "The Golden Rule."—Show a perfect yardstick, and another with several inches cut off. Measure the platform with both rulers. Of course there will be a difference. Which is really the standard? What do we mean by a standard? Sometimes we want to have one standard for ourselves and another for others. But there is one real standard, and that is what is termed the "golden rule." Give a ruler and display it in a prominent place today. Beneath it place the "rule" as found in Matthew 7:12.

"Unto Others".

"I DON'T like Edith and Anna. They are so queer!" said Mary, as she and her sister Margaret held a conference regarding their schoolmates.

"That's just the way I feel," responded Margaret. "Their clothes are odd. They try to be friendly with me, but I always look the other way and walk off when I see them coming."

"They are not in our 'class' anyway. Others don't want to play with them either."

That afternoon after school, the girls went with their father on a business trip in an unfamiliar section of the town. While they were waiting in the car, to their great surprise they saw Edith and Anna on the lawn next door. Edith and Anna greeted their schoolmates joyfully, and soon all four were playing together happily. Mrs. Cafferty invited the girls into the house when they were cold. Margaret and Mary saw that their friends were very poor. There was very little furniture, but everything was neat and clean. The mother looked pale and thin. "I have been ill," she explained, "but we are so anxious for the girls to have a Christian education that we are doing all we can so that they may. It makes us work hard to get clothes and food and tuition. It has been a real struggle, but I know it will pay."

Margaret and Mary looked at each other. They were beginning to understand, and a big lump came up in their throats.

"Edith and Anna have been brave little girls. I know it has been hard sometimes, for their clothes are not

always like other children's, and then, too, they feel that others do not understand them. But I know they will in this Christian school."

Just then the horn sounded outside; so the girls had to bid good-bye to the Caffertys and hurry away. Two thoughtful girls later talked it all over. "I'm ashamed of myself, for I have been acting selfishly and can see I have not been keeping the golden rule at all," said Mary.

"That's right. We will do differently from now on, won't we?" challenged Margaret. "They're such interesting girls! I know we'll be happy together."

Golden-Rule Mike

THE English class at the Drew Street Mission had closed, and the men and women had all gone except Mike Pettoni. He still sat at his desk, studying one of the mottoes on the front wall of the classroom.

"What is that, teacher?" he asked in very faulty English. "I can't make it out."

"Those are Jesus' words, Mike. We call them the golden rule." She read the words slowly and distinctly. "Jesus gave us that rule to live by. Isn't it fine?"

"Very good, but you can't live that way," said Mike, shaking his head.

"I'm afraid very few of us do, but this world would be a much happier place if we did," replied Miss Martindale.

"No, we can't do it. Anyhow I can't run my store by that rule."

"Jesus would," said Miss Martindale.

"He couldn't run it like that on Drew Street. He'd go broke," said Mike as he left the room.

Mike didn't refer to the matter again for a week; then remaining after class, he said, "Teacher, if I run my business by that rule," pointing to the verse on the wall, "I fear I lose money, big money, but I'm going to try it. Could you make me a copy of those words to put up in my store?"

A few nights later Mike said, "Teacher, you come down and see my store tomorrow, sure."

When Miss Martindale entered the shop the next morning, she could scarcely believe her eyes. Mike's usually dirty store was as clean as

soap and water could make it. His vegetables were crisp and fresh. The motto which she had made occupied a conspicuous place on one side of the shop, and on the opposite side were the same words in Italian.

"Mike, this is lovely. Why, you have the nicest store in this block."

Mike smiled and bowed appreciatively. "Yes, everything nice. We shall see. No more cheating when I count or weigh out goods. We shall see."

That is how golden-rule Mike of Drew Street got his name. Five years have passed, and Mike's business has grown decidedly. His reputation has extended far beyond the Italian community. Women from all parts of the city drive to golden-rule Mike's for supplies. Mike, too, has grown. His face is genial and smiling at all times. He is a strong Christian and has become one of the most active supporters of the mission. Not only his business but his whole life is based on the golden rule.—*Young People's Leader.*

Applying the Golden Rule

(Present the following problems for discussion, adding others that may be needed in your society.)

1. Bob attended public school. He had no special friends in the church. He thought the boys and girls snobbish. Finally he moved where he could attend church school. He found the boys and girls even friendlier than in the public school. Why had he felt prejudiced before? What helped in overcoming this feeling?

2. Alice began turning down invitations to the girls' gatherings. She seemed to go alone more. She was quiet. The girls decided she did not care for their company. One day one of the girls "broke the ice" by asking her outright why she would not go with her. Alice broke down and told her that her father had recently lost everything; she had no money to return favors; she did not want to be indebted to the girls; and for some occasions she felt she had no suitable clothes to wear. What do you suppose the girls did, now that they understood? What would have been the result if no one had ventured to find out why? the result in Alice's life? in the lives of the other girls?

3. When Abraham and Lot arrived at Bethel, they found their herds too large for them to live together conveniently. Abraham should have had first choice, but with rare kindness he let Lot choose. In view of the outcome of the story, does unselfishness pay? Picture Lot fleeing from the city. Recall God's promises to Abraham. (See the story in Genesis 13.)

What to Do

1. *When someone tells a story about another.* Would you like to have someone tell an unkind story about you?

THREE GATES OF GOLD

"If you are tempted to reveal
A tale someone to you has told
About another, let it pass,
Before you speak, three gates of gold.

"Three narrow gates—First, 'Is it true?'
Then, 'Is it needful?' In your mind
Give the truthful answer. And the third
Is last and narrower, 'Is it kind?'"

"And if, to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be."

2. *When someone is unfriendly.* The best way to overcome unfriendliness is not to notice slights.

"If you were busy being kind,
Before you knew it, you would find
You'd soon forget to think 'twas true
That someone was unkind to you."

—LaVerne Johnson.

3. *When someone is grouchy.* No one enjoys the companionship of a grouch. A sunny disposition always attracts friends. Cheerfulness and pleasantness are contagious. A smile and a kind word make the grouch feel ashamed of himself.

"If you were busy being glad,
And cheering people who are sad,
Although your head might ache a bit,
You'd soon forget to notice it."

—LaVerne Johnson.

4. *When someone imposes on you.* It is not pleasant to have others take advantage of you, but two wrongs do not make a right. There is no use in trying to "get even."—*Young People's Leader.*

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August 21

When a Friend Fails You

BY MRS. A. E. KING

Order of Service

SILENT PRAYER.
REPEAT JUNIOR LAW in concert.
SONGS.
PRAYER.
REPORTS.
OFFERTORY.
EXPERIENCES: "What I Think a Friend Is." (See Notes.)
TALK: "What Happens When We Fail Our Friends."
DRILL: "How I May Be True to My Friends."
STUDY: "What I Will Do When a Friend Fails Me." (See Notes.)
POEM: "Be a Friend." (By Edgar A. Guest, in "A Heap o' Livin'.")
CLOSING EXERCISES.

Notes

Juniors have their problems and unpleasant experiences at times in the matter of friendship, and the purpose of this meeting is to help them not to fall their friends, as well as to know how to relate themselves to disappointments that may come. The meeting may be opened with a moment of silent

prayer, after which the Juniors stand and repeat the Junior Law in concert. A short song service and prayer may follow. Then allow five minutes for the Juniors to tell in their own words, "What I Think a Friend Is." This part of the program will need special direction on the part of the leader.

Jim was one of the most popular boys in school. He had been elected to many offices and took a leading part in all school activities. One day it was discovered that the locker room had been robbed. Somebody said that Jim had been seen entering the place the night before. It was pointed out, too, that Jim was very poor and had remarked to some of the boys that he didn't know how he was going to manage the rest of the year. Almost overnight the boy lost his prestige. The other students were afraid to be seen with him. They were polite, but not until an employee of the school confessed to the robbery did the boys have anything to do with Jim. He was sick at heart and thoroughly disgusted. Afterward he said to his father: "I'm through with friends. I had always counted on them and had never been disappointed. If someone had asked me to give a definition of a friend I would have said that he was one who stuck to you through thick and thin. But I have made the discovery that a friend is one who is friendly when it is easy to be friendly but who deserts you when an emergency arises. From now on I'll walk by myself." Have you ever known of a case similar to Jim's? Do real friends desert you in time of trouble?

Study: "What I Will Do When a Friend Fails Me."—I will be brave. Ps. 118:6; Heb. 13:6. I will be true. Luke 6:27-35. I will forgive. Col. 3:13. I will make God my refuge. Ps. 91:2; 46:1; Rom. 8:31.

"Do thy friends despise, forsake thee?

Take it to the Lord in prayer;

In His arms He'll take and shield thee;
Thou wilt find a solace there."

What Happens When We Fail Our Friends

PROVERBS 25:19. Perhaps few of us have experienced a joint out of place, but we can be assured from the testimony of those who have had the experience that it is "extremely painful." When we fail our friends, they suffer heartaches that we little realize.

When Peter failed Jesus by denying Him, he brought sorrow to Jesus' heart. We wonder how Peter could have failed the One who was such a wonderful friend, and yet are we not just as guilty of denying Him, our best Friend? When we do, we open afresh the cruel wounds that were made on Calvary. (Zech. 13:6.)

Let us consider a few ways in which we fail this Friend. In our thoughts. (Prov. 30:32; Ps. 10:4.) In our conversation. (Luke 12:8, 9; Ps. 39:1.) In our actions. (Prov. 14:14, first part.)

If we are not true to this heavenly Friend, how can we be true to our earthly friends? Great discouragements come to those who have found their friends unfaithful and untrue. Sometimes folks who are betrayed by a friend lose their confidence and faith in Christianity. Little do we realize that our lives and actions are the only Bible some folks will read. How careful we should be always to be true to those who trust us. (Sing

"The Helping Word" in "Christ in Song.")

May we study and ask God to help us not to fail our friends in thought, word, or action.

How I May Be True to My Friends

1. I WILL not betray a confidence. Prov. 25:19.

2. I will set a seal upon my lips—I will not gossip. Prov. 16:28; 21:23; James 3:2.

"A shipping merchant said to a boy applying for work, 'What can you do?' 'I can do my best to do what you are willing to let me try,' replied the boy. 'What have you done?' 'I have sawed and split my mother's wood for nearly two years.' 'What have you not done?' 'Well, sir,' the boy replied, after a moment's reflection, 'I have not whispered in school for over a year.' 'That is enough,' said the merchant. 'I will take you aboard my vessel, and I hope someday to see you her captain. A boy who can master a woodpile and bridle his tongue must have good stuff in him.'"

3. I will be helpful and kind. Story: "The Most Unselfish Boy."

THE MOST UNSELFISH BOY

Tom and Robert were friends and classmates at Peddie School, in New Jersey; so of course they both knew of the Durlin Bushell prize of a five-dollar gold piece which was given each year to the most unselfish boy in school, this being the interest money received each year from the back pay of a young aviator who had lost his life in the World War. Peddie was very proud of the record of this former young student of the school, and so it was considered a great honor to be chosen for that prize.

Tom's father had plenty of money and he had no need to earn his way, but Robert's father was very poor. So Robert waited on table and did many little odd jobs in order to earn enough to be able to stay in school.

One morning at breakfast Tom noticed that Robert's face was very red and that he seemed to find it hard to carry the trays from the kitchen.

"You had better go home and spend the day in bed," he said to Robert.

"I am only tired from overstudy," said the boy. "I'll be all right soon."

Dinnertime came and Robert was not there; so Tom went to his room to find out what was the matter. There he heard that he had been sent to the hospital with scarlet fever. Now Tom knew how necessary it was that Robert should hold his place in the dining room and he also knew how glad a number of the boys would be to get the job.

"Scarlet fever means six weeks in quarantine," he said to himself. "Something will have to be done to help him." All afternoon he thought

it over, and then he went to the office to speak to the dean.

"I want to take Robert's place for the time that he is in the hospital, but I would rather that he did not know who is doing the work. Send his pay envelope to him each week so that he will not worry about being able to stay in school," he said with a smile. "The boys won't understand, but never mind."

All that week in the hospital Robert wondered what was to happen when he was well again. Would he have to go home? Could he make up his lessons? Who would pay the hospital bill? Saturday morning some mail was placed on his bed, and among the letters was one saying that his salary had been credited to his account and would be available when he was well.

"How can this be?" he asked the nurse, but she did not know. A few days later she said, "A new boy is in your place, but I do not know his name. He thinks that this week's pay should come to you."

Since no one could come to see him, Robert puzzled over the matter all through his sickness, for every week the notice about his pay came. In the dining room Tom worked away, finding it very hard at times, for he was not used to any sort of work, but minding still more the fun that the boys made of him for working when he did not have to do so.

At the end of the six weeks Robert came back unexpectedly one day, bringing with him the money which surely would have to be shared with the new boy. To his amazement he saw Tom just entering the dining room with a big tray on his hand.

"Hi!" Tom called cheerily. "Three cheers for our returned waiter," and he handed his tray to Robert. "No, indeed," he said, when Robert tried to pay him for his work, "you don't owe me one cent. I owe you more than you know. I never dreamed that it was such fun to help another boy. Thanks for the job."

Peddie School had been watching these two boys and had seen Tom's noble gift to the poorer boy. So at the end of the year they told the story, and then presented the coveted five-dollar gold piece to the most unselfish boy, Tom, the substitute waiter.—Margaret W. Eggleston, "Seventy-five Stories for the Worship Hour."

Unselfishness and kind acts, with the spirit of helpfulness and loyalty, will bring to us, and help us keep, a great wealth of true friendship.

BLESSED is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, above all, the power of going out of one's own self and seeing and appreciating whatever is noble and loving in another man.—Thomas Hughes.

August 28

Why a Sabbath?

Order of Service

SONG: "Don't Forget the Sabbath," No. 122 in "M. V. Songs."
 PRAYER.
 REPORTS.
 OFFERTORY.
 SCRIPTURE.
 SONG: "O Day of Rest and Gladness!" No. 124.
 MEMORY GEMS.
 STUDY: "The Sabbath."
 POEM: "The Sabbath."
 DRILL: "Why a Sabbath?"
 STORY: "A Profitable Sabbath Afternoon."
 POEM: "How to Keep the Sabbath."
 TALK OR SYMPOSIUM: "How We May Gain the Blessing."
 SONG: "Singing as We Journey," No. 110.
 BENEDICTION.

Notes

On the Sabbath more than on any other day, it is possible for us to live the life of Eden. It was a life without anxiety, a life of purity and innocence, a life of love and delight, a life spent in study of God's created works and in communion with the family, with angels, and with God Himself. If the Juniors realize why we have the Sabbath, they will be more careful to keep it holy.

Memory Gems.—"The Sabbath is a golden clasp that unites God and His people."—"Testimonies," Vol. VI, p. 351. "The Sabbath will be the great test of loyalty."—"The Great Controversy," p. 605.

Scripture.—Repeat the fourth commandment and call for other Bible verses on the Sabbath.

The Sabbath

1. WHEN was the Sabbath made? Gen. 2:1-3.

2. Who commanded us to keep it? Ex. 20:8-11.

3. How should we prepare for the Sabbath? "Testimonies," Vol. VI, pp. 355, 356.

4. How much of the day is holy? "We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time."—"Testimonies," Vol. VI, p. 356.

5. How should we begin the Sabbath? "Before the setting of the sun, let the members of the family assemble to read God's word, to sing and pray."—*Ibid.*

6. How should we end the Sabbath? "As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God's presence through the cares of the week of labor."—*Id.*, p. 359.

7. Besides going to church and helping others, what is proper to do on the Sabbath day? "In pleasant weather let parents walk with their children in the fields and groves."—*Id.*, p. 358.

8. What has God promised to those who keep the law faithfully? Rev. 22:14.

THE glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.—*Hugh Black.*

The Sabbath

DAY which commemorates creation's birth,
 The great memorial of the Lord of life,
 Thy sacred hours bring heaven in touch with earth;
 Thy perfect peace shuts out a world of strife.

On the dark background of earth's sin and crime,
 Like the bright bow across the darkened sky,
 Thy visits span the dismal gulf of time,
 From the lost garden to the home on high.

May the sweet fragrance of thy presence pause
 Long o'er the threshold of our humble home—
 Reminder of the Eden life that was,
 And pledge of an eternal peace to come.

—*Leon A. Smith.*

Why a Sabbath?

1. *Because God Saw Man's Need.*—

"After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker. . . . God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God, and meditate upon His power and goodness."—"Patriarchs and Prophets," pp. 47, 48.

2. *Day of Opportunity.*—"Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands, and the subjects of His authority."—"Patriarchs and Prophets," p. 48. "Man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds."—"The Desire of Ages," p. 207.

3. *Day of Rest.*—A man passing some mines asked a little boy why the field was so full of mules. The boy said, "The mules are worked in the mines through the week, but are brought up into the light on Sunday to keep them from going blind." The Sabbath helps to keep people from going spiritually blind and losing their way.

4. *Day of Worship.*—The shellfish on the sand of the seashore live without water while the tide is out, but they depend absolutely on its regular return. When one of them is tossed by the waves beyond the reach of the later tide, it dies. The weekly day of rest and worship is the spiritual tide that refreshes our inner lives and gives us strength to progress for another week.

5. *Day of Happiness and Service.*—In early New England all pleasure was frowned upon on Sunday. Do you think religion demands that the Sabbath shall be solemn and free from happiness? No, God wishes us to call it a delight. "The Sabbath is not to be a day of useless idleness. Both in the home and in the church, a spirit of service is to be manifested. . . . On this day He will in a special manner bless all who consecrate themselves to His service."—"Testimonies, Vol. VI, pp. 361, 362. "God designs that the Sabbath shall direct the minds of men to the contemplation of His created works. Nature speaks to their senses, declaring that there is a living God, the Creator, the Supreme Ruler of all. . . . The Sabbath . . . bids men open the great book of nature, and trace therein the wisdom, the power, and the love of the Creator."—"Patriarchs and Prophets," p. 48. How can we use the Sabbath most beneficially? When we have answered this question properly, we shall keep from doing the things that are harmful, foolish, trivial, or wrong.

A Profitable Sabbath Afternoon

"It is pretty, Flo—much more attractive than I thought it would be," said Jane, as the two girls looked with admiring eyes at a pan of moss, ferns, and red berries. The two girls had spent Friday afternoon gathering and arranging in a shallow, round pan the prettiest mosses they could find, and had tucked in, here and there, tiny ferns, wild lily of the valley, and trailing partridge vines with their bright berries. A little piece of green crepe paper around the pan, tied with a narrow red ribbon, gave the finishing touch to a dainty bit of woodsy growth. It was now Sabbath afternoon, and they were to carry their little gift to a shut-in.

"I hope Mrs. Torrey will like it," said Flo. "I rather dread going."

"I'm sure she will be pleased," encouraged Jane. "Mother says we will find her very easy to meet and delightful to talk with."

Soon the girls were on their way, and before they realized it they were at the front door of a beautiful colonial home. As the maid opened the door, she said, "Come right in; Mrs. Torrey is expecting you." Flo looked at Jane in a puzzled manner as they followed the maid through the spacious hall, with its thick carpet, and up the beautiful stairway.

"Mother telephoned Mrs. Torrey

that we were coming," whispered Jane; "she thought it would make it easier for us."

Flo had no time to reply, but she smiled gratefully at her friend, and then they entered a lovely room where sat a sweet-faced woman, who said:

"You dear girls! It is kind of you to come to cheer an invalid."

When the little pan of green from the woods was handed to the lady, she was so enthusiastic over the lovely arrangement that the girls felt well repaid for their work. "You cannot realize," said Mrs. Torrey, "what it means to me to have a bit of the real woods right in my own room. I was always very fond of moss and ferns, and I have not been able to go into the woods for twenty years. You could not have brought me anything I should have enjoyed more. A whole roomful of hothouse flowers would not compare with this bit of out-of-doors."

"It was the loveliest afternoon, Mother," said Jane when they were again in her house.

"Mrs. Torrey was wonderful," added Flo. "I just loved her. I thought a wealthy lady could not need a little pan of moss, but she was certainly pleased with it. It must be hard to be shut up in the house all the time. I'm so glad we went."

"So am I," echoed Jane.—*Adapted from the Young People's Leader.*

How to Keep the Sabbath

God gave the Sabbath unto man
To be a day of rest;
And to us it should ever be
Of all the days the best.

Our work should all be laid aside;
And every word and deed
Should be of Jesus, and, like Him,
Help those who are in need.

—*Author Unknown.*

How We May Gain the Blessing

SOMEDAY the children of God will come together from one Sabbath to another and from one new moon to another to worship before the Lord, who will then honor the Sabbath He has asked us to keep here below. There we will enjoy a real Sabbath blessing.

Many of the boys and girls lose the Sabbath blessing by worldly talk. While they change their clothes to appear attractive, they don't change their language. They drive Jesus away by their empty conversation. Others want to play and visit as on other days. They simply have to see Uncle Bob. Under the new influence

they forget the Sabbath. Of course, they are sorry for it, but it is too late; the Sabbath is gone. Some get careless about going through town and calling for the mail. They do window-shopping and carry home parcels of mail and express. Business letters are opened and read, and as a result the Sabbath blessings are lost. What a pity that we treat Christ and His gift that way!

Juniors can have a good time on the Sabbath and gain the Sabbath blessing if they plan a bit. They attend Junior Missionary Volunteer Society meetings, Sabbath school, and preaching service, of course. Then there are several hours on Sabbath afternoon to be occupied with something worth while, if the Sabbath is to be enjoyed.

There are books and papers which can be kept for Sabbath reading. Juniors will find many interesting items in the *Review and Herald*, our church paper, and also in the *Youth's Instructor* and *Our Little Friend*. Generally some of the M. V. Reading Course books are suitable for Sabbath reading. There are sections of such books as "Christ's Object Lessons," "The Desire of Ages," "Steps to Christ," and others, which are appropriate for Juniors to read.

Have you ever tried to find what the Bible says about different objects in nature—flowers, fruits, garden products, animals, birds, mountains, seas, hills, rivers, lakes, stars? Spend an hour or so each Sabbath in looking up texts on the topic you wish to study. Use a good concordance, and you will be surprised at the many times these natural features are mentioned.

Then another hour's observation of the real objects themselves in their natural environment will prove inspiring indeed. See what natural beauties or curious objects you can find wherever you are—on the farm, in the city garden or park, in the valley, on the mountaintop, in the desert, in the swamp, at the seashore. No matter where you live, you will find the works of the great Creator ready to speak to you of God's wisdom and power and love if you will but notice them.

Sabbath is a time when Juniors may learn more about the great mission fields in which our denomination is carrying on work for Christ. Many books on this subject are listed in M. V. Leaflet 34, "What Shall I Read?" (which you may purchase through your Book and Bible House for a few cents). When you read, have a good atlas or maps of the world at hand. Learn all you can about the peoples, countries, their needs spiritually and physically, what has been done for them, and what remains to be done. Read the story of some great missionary's life—how he helped the people in his mission field, what he did to prepare for his work. This will help Juniors to become bet-

ter informed on world conditions and also to know more about the people for whom Jesus made His sacrifice and to whom they may someday go to carry the message of His love for them.

We should also share our Sabbath day with others. There are many ways in which we may help others on this day. Some Juniors learn new songs and sing them to the sick or shut-in people of the neighborhood or at orphanages. Some take *Our Little Friend* or the *Youth's Instructor* to chums, read good books with them, and tell stories to those who cannot read. Why not make Sabbath "one day for Jesus"?

For Sabbath Afternoon

TAKE the age of Jesus when He taught in the temple.
Add the number of sparrows sold for a farthing.
Add the number of sides to the wall around the New Jerusalem.
Take away the number of days we may work each week.
Divide by the number of heads on the leopard beast.
Multiply by the number of lepers who forgot to thank Jesus.
Divide by the number of times Noah sent out the dove.
Add the number who have immortality.
Multiply by the number of thieves crucified with Jesus.
Your answer is the number of pieces of silver for which Joseph was sold.
—*Kenneth Lind.*



The Mathematical Cigarette

"I AM not strong in higher mathematics, nor interested," says the cigarette; "but, in simple addition, subtraction, division, and multiplication I am chief in all power, for I effectively add to a man's nervous troubles; I subtract from his physical energy; I divide his mental powers; and multiply his aches and pains. I take no interest in men's welfare; but I materially discount their chance for success."—*D. W. Reavis.*

Tabacco does not aid digestion, prevent lean people from getting too lean, nor stout people from getting stouter. It does not preserve the teeth, does not cure asthma, indigestion, or any other disease. It does not do any of the beneficent things it is popularly believed to do. But we positively know that it causes heart disease, disease of the nerves and mucous membrane, and that it diminishes the possibilities of recovery from any disease.—*Dr. Matthew Woods.*

THERE is dew in one flower and not in another because one opens its cup and takes it in, while the other closes itself and the dewdrops run off. God rains His goodness and mercy as widespread as the dew; and if we lack them, it is because we will not open our hearts to receive them.—*Henry Ward Beecher.*

The Tragedy of Repeal

Part I—Before Prohibition

BY MRS. C. S. WIEST

OPENING SONG: "America."

PRAYER.

REPORT OF SECRETARY.

OFFERTORY.

INTRODUCTORY REMARKS BY LEADER.

PRESS RADIO: "Did You Know?"

SPECIAL MUSIC.

STORY: "Benny Brown."

READING: "The Fence or the Ambulance."

CLOSING SONG: "The Temperance Call," No. 587 in "Christ in Song."

"The Tragedy of Repeal" is a complete temperance program, divided into three parts. Owing to lack of space it is necessary for us to publish only one part each month. Part II, "Prohibition," and Part III, "After Repeal," will follow in succession.

Mrs. Wiest has sponsored this program successfully in schools and churches in Minnesota. We regret that we have not space nor the song plates to reproduce the special music used in connection with the program.

Introductory Remarks

At Beardstown, Illinois, there is an important historical landmark—the courthouse where Abraham Lincoln defended a young man who was falsely accused of murder. You know the story—how Lincoln produced the almanac showing there was no moonlight on that night when the crime was committed. We were told that Lincoln walked twenty miles the night before to befriend that boy and to save his widowed mother so great a sorrow.

Before and since that time, many mothers have put forth strenuous efforts to save our youth from the evils of strong drink and to make our country a safe place in which to live. To many noble, self-sacrificing men and women we render our humble tribute and grateful appreciation. Far more than we do, we should read the biographies of such characters as Neal Dow and Frances Willard, as well as many others. It is thrilling and inspiring to learn of the battles and triumphs of those valiant warriors who "had caught the vision of a shadowless land, a sober nation, and a stainless flag."

Did You Know—

1. That one of the first temperance societies in America was formed in 1808, by Dr. Billy Clark, at Saratoga Springs, New York?

2. That, nineteen years later (1827) at Fairhaven, Massachusetts, Captain Joseph Bates organized a Temperance Society, the "Cold Water Army" of children, which in Fairhaven had 300 members? And that as a result of this work with the children over one half of New York's distilleries were closed inside of twenty years?

3. That the State of Maine went dry in 1851? And that this was owing to the leadership of one man, Neal Dow?

4. That *before the Civil War* a majority of States had voted dry, and that national prohibition was then *well under way*?

5. That the Civil War retarded national prohibition several decades? For while the temperance workers were on the battlefield helping to settle the slavery question, liquor dealers were busy *at home* and did a work which brought about repeal of all prohibition laws save those in Maine?

6. That Abraham Lincoln said, "The liquor traffic is a cancer in society. It must be eradicated; not a root must be left behind"?

7. That on the last day of his life Lincoln also said, "The next snare we have to straighten out is the liquor question"?

8. But did you know that that very evening his assassin, John Wilkes Booth, stopped in a saloon across the street from Ford's Theater and filled himself with liquor to nerve himself for the terrible crime he was about to commit, and that that night Lincoln's own bodyguard, John Parker, left the theater box to go across the street to the *same saloon* for a drink of liquor, and while the latter was away from his post of duty, Booth shot Lincoln? Those drinks in Peter Taltavul's bar-room were the most costly drinks in American history.

Benny Brown

"WHAT is your name?" asked the teacher.

"Benny Brown, ma'am," answered the boy.

He was a pathetic little figure, with a thin face, large, hollow eyes, and

American Temperance

pale cheeks that plainly told of insufficient food. He wore a suit of clothes evidently made from someone else. It was patched in places with cloth of different colors. His shoes were old.

"How old are you, Benny?"

"Nine years old, come next April. I've learned to read at home, and I can cipher a little."

"Well, it is time to begin school. Why have you never come before?"

The boy fumbled with a cap in his hands and did not reply at once.

Presently he said: "I never went to school 'cause—'cause—well, Mother takes in washin', an' she couldn't spare me. But Sister is big enough now to help, an' she minds the baby bssides."

It was not quite time for school to begin. All around the teacher and the new pupil stood the boys that belonged in the room. While he was making his confused explanation, some of the boys laughed, and one of them called out, "Say, Benny, where are your cuffs and collar?" And another said, "You must sleep in the ragbag at night, by the looks of your clothes!" Before the teacher could quiet them, another boy had volunteered the information that the father of the new boy was "old Si Brown, who is always as drunk as a fiddler."

The poor child looked around at his tormentors like a hunted thing. Then, before the teacher could detain him, with a suppressed cry of misery he ran out of the room, out of the building, down the street, and was gone.

The teacher went to her duties with a troubled heart. All day long the child's pitiful face haunted her. At night it came to her dreams. She could not rid herself of the memory of it. After a little trouble, she found where he lived, and two of the W. C. T. U. women went to visit him.

It was a dilapidated house in a street near the river. The family lived in the back part of the house, in a frame addition. The women climbed the outside stairs that led up to the room occupied by the Brown family. When they first entered, they could scarcely discern objects, the room was

ance Society

so filled with the steam of hot soapsuds.

A woman stood before a wash-tub. When they entered, she wiped her hands on her apron and came forward to meet them. Once she had been pretty. But the color and light had all gone out of her face, leaving only sharpened outlines and haggardness of expression. She asked them to sit down, in a listless, uninterested manner; then, taking a chair herself, she said:

"Sister, give me the baby."

A little girl came forward from a dark corner of the room, carrying a baby that she laid in its mother's lap—a lean and sickly-looking baby, with the same hollow eyes that little Benny had.

"Your baby doesn't look strong," said one of the women.

"No, ma'am; she ain't very well. I have to work hard and I expect it affects her."

"Where is your little boy, Benny?" asked one of the visitors.

"He is there in the trundle bed," replied the mother.

"Is he sick?"

"Yos'm, and the doctor thinks he ain't going to get well."

"What is the matter with him?"

"He was never strong, and he's had to work too hard, carrying water and helping me lift the washtubs and things like that."

"Is his father dead?"

"No, he ain't dead. He used to be a good workman, and we had a comfortable home. But all he earns now—and that ain't much—goes for drink. If he'd only let me have what little I make over the washtub! But half the time he takes that away from me, and then the children go hungry."

"Bonny has been crazy to go to school. I never could spare him till this winter. He thought if he could get a little education, he'd be able to help take care of Sister and baby and me. He knew he'd never be able to work hard. So I fixed up his clothes as well as I could, and last week he started. I was afraid the boys would laugh at him, but he thought he could stand it if they did. I stood in the

door and watched him go. He turned around to see me as he left the yard, and said, 'Don't worry, Mother! I ain't going to mind what the boys say.' But he did mind. It wasn't an hour till he was back again. I believe the child's heart was just broken. I thought mine was broken years ago. If it was, it was broken over again that day. I can stand 'most anything myself, but, oh, I can't bear to see my children suffer!"

The woman made an effort to check her tears and wiped her eyes. As soon as she could speak with any degree of calmness, she continued:

"Poor little Benny cried all day; I couldn't comfort him. He said it wasn't any use trying to do anything. Folks would only laugh at him for being a drunkard's little boy. I tried to comfort him before my husband came home. I told him his father would be mad if he saw him crying. But it wasn't any use. Seemed like he couldn't stop. His father came and saw him. He wouldn't have done

it if he hadn't been drinking. He ain't a bad man when he is sober. I hate to tell it, but he whipped Benny. And the child fell and struck his head."

A little voice spoke from the bed. One of the women went to him. His face was flushed, and the hollowed eyes were bright. There was a long purple mark on his temple. He put one little wasted hand to cover it, while he said:

"Father wouldn't have done it if he hadn't been drinking." Then, in his queer, piping voice, weak with sickness, he half whispered: "I'm glad I'm going to die. I'm too weak ever to help Mother anyhow. Up in heaven the angels ain't going to call me a drunkard's child and make fun of my clothes."

He turned his head feebly on his pillow and shut his eyes from weariness.

The next morn'g the sun shone in on the dead face of little Benny.—*"Common School Education."*

The Fence or the Ambulance

'Twas a dangerous cliff, as they freely confessed,
Though to walk near its crest was so pleasant;
But over its terrible edge there had slipped

A duke and full many a peasant.
So the people said something would have to be done,
But their projects did not at all tally.
Some said, "Put a fence round the edge of the cliff."

Some, "An ambulance down in the valley."

"For the cliff is all right, if you're careful," they said.

"And if folks even slip and are dropping,
It isn't the slipping that hurts them so much

As the shock down below—when they're stopping."
So day after day, as these mishaps occurred,

Quick forth would these rescuers sail
To pick up the victims who fell off the cliff

With their ambulance down in the valley.

But the cry for the ambulance carried the day.

For it spread through the neighboring city.

A fence may be useful or not, it is true;
But each here became brimful of pity
For those who slipped over that dangerous cliff:

And the dwellers in highway and alley

Gave pounds or gave pence, not to put up a fence.

But an ambulance down in the valley.

Then an old sage remarked: "It's a marvel to me

That people give far more attention
To repairing results than to stopping the cause.

When they'd much better aim at prevention.

Let us stop at its source all this mischief," cried he.

"Come, neighbors and friends, let us rally!
If the cliff we will fence, we might almost dispense
With the ambulance down in the valley."

"Oh, he's a fanatic," the others rejoined.

"Dispense with the ambulance? Never!

He'd dispense with all charities, too, if he could.

No, no! we'll support them forever!
Aren't we picking up folks just as fast as they fall?

And shall this man dictate to us? Shall he?

Why should people of sense stop to put up a fence

While their ambulance works in the valley?"

But a sensible few, who are practical, too,

Will not bear with such nonsense much longer;

They believe that prevention is better than cure,

And their party will soon be the stronger.

Encourage them, then, with your purse, voice, and pen,

And (while other philanthropists dally),

They will scorn all pretense and put a stout fence

On the cliff that haags over the valley.

Better guide well the young than reclaim them when old,

For the voice of true wisdom is calling:

"To rescue the fallen is good, but 'tis best

To prevent other people from falling."

Better close up the source of temptation and crime

Than deliver from dungeon or galley:

Better put a strong fence round the top of the cliff

Than an ambulance down in the valley.

—Joseph Malins.



The "Home-Foreign" Mission Field

Suggestive Program for Sabbath Service, August 7, 1943

OPENING SONG: "Tis Almost Time for the Lord to Come," No. 182 in "Church Hymnal."

SCRIPTURE LESSON: John 4:32-35.

READING: "Let the Gospel Message Ring."

PRAYER.

SONG: "Throw Out the Life Line," No. 624 in "Church Hymnal."

TALK: By Pastor or Local Elder (If so desired use John 4:32-35 and two short articles in this program, "The Most Foreign Country" and "A Great Missions Field").

READING: "Organizing Your Church for Home-Foreign Work."

READING: "Working With Our Foreign Periodicals."

OFFERING.

CLOSING SONG: "Lift Up the Trumpet," No. 541 in "Church Hymnal."

BENEDICTION.

Organizing Your Church for Home-Foreign Work

EVERY church located in a territory where there is a foreign community or where there are foreign families, should have a Home-Foreign Band, made up of members who have a special burden for these people. The leader of this band should be appointed by the church board. Definite leadership, assigned for a definite task, will ensure definite results; and although many churches may not have a large enough number of foreigners in their territory, or may not be of sufficient size to warrant the formation of a Home-Foreign Band, it will be found profitable in practically every church to appoint some qualified person to lead out in looking after this work.

If in some churches it seems difficult to arouse an interest in giving the message to those of foreign birth,

it may be found helpful for the one appointed to foster this effort to take one or two members at a time and accompany them personally into the homes to do missionary work in certain foreign sections. Leadership of this kind will undoubtedly result in getting a large per cent of the church membership to co-operate in home-foreign missionary endeavor.

The leader of the Home-Foreign Band occupies an important place in the missionary activities of the church, and much depends upon the proper discharge of the duties and responsibilities which devolve upon the one filling this office. Many of our churches do not recognize the field of opportunity which this work affords. It is therefore the duty of the leader to endeavor to roll upon the members of the church a burden for the salvation of those who have come from other lands. Statistics regarding the estimated population of the various

Let the Gospel Message Ring Through All the Land!

"Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by Him, will catch the steady tread of the events ordained by Him to take place. Inspired with the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that His omnipotence will supply their need."

"If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build one another up in the most holy faith. Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.' Matt. 18:19."—"Testimonies," Vol. VII, pp. 14, 22.

nationalities in the territory of the church, their location, literature being used among them, the number of interested persons, etc., may be given from time to time, and the members urged to take part in this missionary program.

There are many who have a burden to reach men and women of foreign birth, but who hesitate to engage in this work because they are not certain of the best methods to use. For this reason we present here the most successful plans which have been followed by workers of long experience throughout the field:

Work of Home-Foreign Band

1. Gather all the information possible regarding the number of foreigners in your city or territory—their nationality and location. You may get this information by personal canvass, from Y. M. C. A., State Census Board, or police department.

2. Study these people—their habits, customs, religion, and needs. Plan to give them the message in a practical, systematic way.

3. Select literature best suited to the different nationalities and classes. Literature in about twenty languages is printed at Pacific Press, Brookfield, Illinois. Order through your Book and Bible House.

4. Have members sell twenty-five-cent books. Many of the newest and best English twenty-five-cent books have been translated into foreign languages.

5. Weekly and monthly papers and magazines are printed in several foreign languages. It is a good plan to have the church take clubs of the foreign papers for systematic distribution.

6. Get colporteurs to sell the larger books in the foreign languages.

7. Invite your foreign neighbors to your Sabbath school, and if necessary, call for them.

8. Organize mission Sunday schools for foreigners, and others. The Sabbath school and Sunday school offer a wonderful opportunity to reach and save these people.

9. Do acts of kindness and show by deeds of love that you are really engaged in "mercy work." Comfort those who are mourning. Call on and help the sick and suffering. A bit of fruit, a bouquet of flowers, or any little favor will work wonders in winning the hearts of foreigners.

10. Begin among the foreigners nearest you—possibly your next-door neighbor.

11. Before beginning the work, be sure to pray earnestly. Ask for the help of the Holy Spirit. Remember: "All the heavenly angels are at the service of the humble, believing people of God."

Working With Our Foreign Periodicals

BY LOUIS HALSWICK

General Secretary, Bureau of Home Missions

IN our home missions work in America we find the present an unusually opportune time to bring to our foreign-language friends the light of present truth. Especially is this true in the literature work. All signs point to the fact that 1943 will mark the highest circulation of our foreign-language papers since our work began. Our former highest record was reached in 1927. In that year the German paper reached a circulation of 6,263, the Swedish 3,394, and the Danish-Norwegian 2,762. Then came the depression years, when the circulation was cut almost one half. During the last two years, however, there has been a steady upward swing, until the German paper now has a circulation of nearly 6,500, the Swedish 5,000, and the Danish-Norwegian 3,500. The Italian *Signs of the Times*, starting in 1937 with a circulation of 986, has now reached about 3,500. Besides the above-mentioned papers printed by the Pacific Press at Brookfield, Illinois, we print monthly magazines in the Ukrainian, Icelandic, and French languages in Canada.

We are happy to report that our churches have of late shown a revived interest in the circulation of the foreign-language papers. This fact is amply illustrated by the following excerpts from recent letters. Elder J. A. Wasenmiller, pastor of the German church in Chicago, writes: "Six years ago our church had 72 German *Signs of the Times*. In 1943 the same church took nearly 700 German subscriptions. One family which was recently baptized had planned a wedding entertainment for some friends, but instead they decided to give the money to the German *Signs*. We plan to have at least 1,000 German *Signs* this year."

Elder Penner, editor of the German paper, reports that the New York German church, with a membership of 160, was taking 1,500 subscriptions for the German *Signs*. Elder R. J. Christian, of the Atlantic Union, reported during the *Signs* campaign this year: "The Italian church of

Greater New York, with about 180 members, took 1,150 Italian *Signs*.

That the readers appreciate and eagerly read the foreign papers is proved by the following quotations furnished us by Brother O. Granlund, the Swedish editor:

"Many thanks for *Sions Vaktare*, which is coming to my address regularly. I do not know who sends it, but I do like it. I read every copy from the beginning to the end. Wish I could express my appreciation to the one who sends it."

"*Sions Vaktare* has given me a wonderful insight into the word of God. I can now clearly understand the Lord's way unto salvation."

"I did not receive No. 31 of your paper, the *Sions Vaktare*. I cannot afford to miss a single copy of it. Thanks for sending me the missing number."

"I am receiving your paper, *Sions Vaktare*. Have carefully read the editorial of the last number. . . . A voice like yours is needed in this world's spiritual desert." (Lutheran minister.)

These testimonials might be multiplied a hundred times.

Brother D. Dyresen, editor of the Danish-Norwegian paper, has of late been sending the periodical to several prominent Danish and Norwegian persons and has received letters of favorable comment. Let me quote just a few of these comments:

"I'm interested in your activity, which surprises me much because I had so little knowledge of that kind of work among Norwegians. Although I recognize the members of your church are among the most aggressive advocates of their belief, I had not realized that they had won so many devoted converts as they apparently have." (Signed by a professor at the University of Wisconsin.)

"Thanks very much for *Evangelises Sendebud*. It comes to our camp. I give the papers out as best I can to the soldiers and the officers. I'm so happy to know that the *Sendebud* is making such excellent progress." (Signed by an officer of the Royal Norwegian Air Force.)

"In the absence of the ambassador I will acknowledge the receipt of your letter and the book 'Seventh-day Adventists: Their Work and Belief.' I have read this book with quite an interest." (Signed, Chargé d'Affaires, . . . Embassy.)

In a recent visit with an Italian gentleman I was told that he had saved a copy of all the Italian magazines and that he had read them, not only once, but several times. Much

could be added about the work of the Icelandic, French, and Ukrainian magazines. We know that they are well received and eagerly read by thousands.

Years ago the messenger of the Lord wrote:

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work."—*The Colporteur Evangelist*, p. 80.

"Let every Seventh-day Adventist ask himself, 'What can I do to proclaim the third angel's message?' Christ came to this world to give this message to His servants to give to the churches. It is to be proclaimed to every nation, kindred, tongue, and people. How are we to give it? The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts and leaflets and books containing the message for this time. Colporteurs are needed who will go forth to circulate our publications everywhere."—*Christian Service*, p. 145.

We have not yet come to the time in America when this work can all be done in the English language. The following experience illustrates a person's love for his mother tongue in religious matters: A Swedish family had moved into a new neighborhood in Chicago and started to attend an English church. The family had formerly attended a Swedish congregation in another section of the city. After a time the young people were persuaded to join the English church, but the older people held back. One day the pastor visited the family for the express purpose of getting them to join his church. The old people listened to his arguments for a time, and then said: "Pastor, you are a good preacher and we like you, but when we listen to your sermon it seems that it reaches only our heads, while when we listen to a sermon in the Swedish language—the language by which our parents taught us the love of God and the knowledge of His word—it touches our hearts." This is not hard to understand when we realize that all their lives they had read their Bible and uttered their prayers in their own tongue.

There are thousands of other families like that who prefer the language of their birth when it comes to re-

ligious matters, and we must not neglect to bring the blessed message to these people.

That this work is well worth while we know from the yearly reports of our language workers. For the year 1942 they reported a total of 1,186 souls gathered into our churches. During the last few years an average of 1,000 a year have joined our ranks from many nationalities and different faiths. Let us now eagerly reach out our hands to these foreign-language-speaking people in America and offer them the bread of life as found in our truth-filled papers, books, and tracts.

Notes to Church Leaders

"Let the gospel message ring through our churches, summoning them to universal action."—*Testimonies*, Vol. VII, p. 14.

This call by the messenger of the Lord should be made to ring through our churches on this Home-Foreign Day.

Once each year there is included in the home missionary program of the church a Sabbath service devoted to the furtherance of the message among the foreign-language-speaking people in North America. At the present time many of these people are troubled, bewildered, and apprehensive in behalf of their kindred who are caught in the clutches of war that is now raging. While we share with them the sorrow and distress which has come upon the world, we also have the happy privilege of conveying to them the good news in the word of God regarding the meaning of all this and the sure outcome. Is not this the opportune time to bring the message of truth and salvation and the hope of eternal life to the many foreign-language-speaking nationalities of America? Let us hasten then to place our truth-filled literature in their hands and also by personal testimony to tell them the good news of salvation and point the way to God. Today let plans be devised so that an opportunity may be given the members of the church to have a part in this blessed work.

Study the articles and the general information provided in this program; glean that which will be of greatest interest to your church; and then do your best, by the help of God, to rally the members as never before in behalf of bringing the gospel to the foreign-speaking people of America. May God help us to sense our responsibility and enable us to do our full share during this time of open doors and many opportunities. "Let the gospel message ring through our churches."

GEN. CONF. BUREAU OF HOME MISS.

"The Most Foreign Country"

IN 1940 the foreign white stock in the United States numbered 34,600,000, or about 26 per cent of the total population. About 11,400,000, or roughly one third of this number, were foreign born. The remaining 23,200,000 persons of foreign or mixed parentage consisted of about 15,200,000 with both parents foreign born, 5,300,000 with only the father foreign born, and 2,700,000 with only the mother foreign born.

The Census Bureau reported that there were about 22,000,000 people in the United States with a mother tongue other than English. On April 1, 1940, we had about 5,237,000 persons of German birth or parentage, about 4,595,000 of Italian birth or parentage, and 2,341,712 of Scandinavian descent. There were 4,831,180 Jews. Two hundred fifty thousand Jewish refugees have been admitted since the war began. Not less than 1,500,000 Mexicans live in four Southwestern States, and something over two million people use the Spanish language. Add to this 1,040,884 Russians, 2,073,615 Poles, 273,366 French foreign born, with the millions from other nations living in Canada, and the sum total will represent America as one of the largest foreign mission fields in the whole world.

Among other races were 333,969 Indians, 77,504 Chinese, 126,947 Japanese, and 45,547 Filipinos. Of the Chinese 46,840 live on the Pacific Coast and also 35,086 of the Filipinos.

Years ago Mrs. E. G. White wrote: "Through immigration the United States is in a unique sense the most foreign country and the greatest mission field on the globe. 'All peoples that on earth do dwell' have here their representatives, gathered by a divine ordering within easy reach of the gospel! Through them the world may be reached in turn."



A Great Mission Field

THE foreign percentage of eight cities in America is as follows: New York, 65 per cent; Chicago, 59 per cent; Boston, 62 per cent; Newark, 62 per cent; Cleveland, 60 per cent; Detroit, 48 per cent; Milwaukee, 53 per cent; San Francisco, 47 per cent.

There are 40 weekly and monthly Danish-Norwegian papers and 42

Swedish papers printed in the United States and Canada.

New York City is unique in its overwhelming predominance of foreign-speaking people. There are more Russians in that city than in Warsaw; more than 800,000 Italians, or 100,000 more than the population of Naples, Italy. From Austria, Hungary, and Germany there are 1,200,000. The foreign white stock counts up to 4,295,000, or a number that is larger than the entire population of Chicago and Boston.

There are 350,000 aboriginal inhabitants of America, divided into numerous tribes. There are at least a million persons of pagan religious beliefs. The Mohammedans number 200,000, the Buddhists, 180,000, the Hindus, 150,000, and the Confucianists and Taoists, 600,000.

There are 138,000 Japanese in the United States, and other thousands in Canada. Ninety-seven thousand live in California, and 18,000 in the State of Washington. Of the total Japanese population, 70,000 are American born. Of the 68,000 of the older groups of Japanese, not more than 5,000 are professed Christians. Among the Japanese in America we have a promising mission field. Many of this nationality can be won for Christ. (Gleaned from the report of the U. S. Census Bureau.)



Our Day of Opportunity

It is doubtful whether there was ever a time in the history of our work in America when greater opportunities were afforded the church of God to work in behalf of the peoples in America speaking a foreign language than now. With the global struggle engaging the attention of every man, woman, and child, with millions of foreign born desperately concerned as to the outcome of the struggle as it affects their native homelands, people turn eagerly in their reading to any literature in their mother tongue. This, of a certainty, is our day of opportunity among these millions in America. Never was the following quotation more true than today:

"Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time."—"Christian Service," p. 200.

"God in His providence has brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light to men of other tongues."—*Ibid.*

This past year the International Branch of the Pacific Press Publishing Association has had one of the best years since it was founded, in the publishing of foreign-language literature. Surely the God of heaven will not hold us guiltless if we neglect to do our duty in behalf of the foreign-language peoples this year. In nearly every community of America there are persons who prefer to read in their mother tongue. While this is especially true in certain of our Eastern cities, it is to a certain degree true throughout the entire North American Division. The fol-

lowing quotation from the Spirit of prophecy clearly sets forth the attitude of the messenger of the Lord toward these peoples:

"Those in responsibility must now plan wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in the cities of America."

This year let us plan as never before for the circulation of our foreign literature. Is it not time to organize and reorganize home-foreign bands in each of our churches to carry on our work among the strangers within our gates? Ancient Israel was directed in regard to caring for the stranger, and surely we in this day cannot afford to neglect this great opportunity to carry the light of truth to the millions of "strangers" who sojourn among us.

R. J. CHRISTIAN.

Query Corner

Questions should be addressed to Secretary, Home Missionary Department, General Conference, Takoma Park, D. C. No name will be published.

QUESTION: *Occasionally while distributing literature, our workers encounter persons who seem to be interested, but who are inclined to argue. What should be done in such a case?*

ANSWER: It is never proper to argue in regard to points of truth. Argument does not convince participants, and often arouses anger or results in unfavorable feeling. Where inquiries evince genuine interest in the message contained in the literature distributed, it is well to make suitable appointments for systematic Bible study, at a time that will not hinder the literature distribution work, when there will be freedom from other responsibilities, and all can consult the word in a properly directed manner. Wherever a visit takes on the nature of an argument, it is well to change the subject tactfully, or quietly to withdraw. Do not argue.

R. G. S.

QUES.: *I call people on the phone and ask them to listen to the Voice of Prophecy. They thank me for calling them. Should I report this, and how?*

ANS.: When the nature of a telephone conversation is missionary and has been definitely made with soul-

winning interest, it is a missionary visit as truly as if one rings the doorbell at that person's house and personally invited him to receive the benefits of soul-winning service.

QUES.: *A sister in the church who has a car stops for me and takes me to church, which favor I appreciate very much; but if she did not take me, I would go anyway. Should she report this as a person taken to Sabbath school or other services?*

ANS.: In asking for a report on the number of persons taken to Sabbath school or other services, we hope to find out how many non-Adventists are being contacted through this means and thus brought closer to the door of conversion. It is most commendable that those believers who have conveyances use them to help other believers get to church. May the practice grow. But while that is helpful service and brotherliness, it is not the type of missionary work for which our reporting system has made provision. Number of persons taken to Sabbath school or other services means the number of non-Adventists persuaded to attend our meetings and taken by the one giving the report.

Departmental Activities

Greater Bible Evangelism for the Finishing of the Work

(A Series of Inspiring Articles by Evangelist J. L. Shuler)

Article II

IN the divine blueprint for the advent movement the effectiveness of the Bible-study plan with individuals or groups is marked out distinctly. The Spirit of prophecy has repeatedly emphasized that personal Bible evangelism is a most successful method of winning souls.

Here are a few striking declarations:

"Men of ordinary talents can accomplish more by personal labor from house to house than by placing themselves in popular places at great expense, or by entering halls and trying to call out the crowd. . . . The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is more successful in securing souls to Jesus than are sermons delivered in the open air to the moving throng, or even in halls or churches."—*Ellen G. White, in Review and Herald, Dec. 8, 1885.*

"You must educate and train yourselves to visit every family that you can possibly get access to. The results of this work will testify that it is the most profitable work a gospel minister can do."—*Ellen G. White, Letter 18, 1893.*

In recommending to a certain minister the plan of having the interested in his public meetings remain for an afterinterview or Bible class in which they could ask questions on the subjects that troubled them, Mrs. White said, "You will find great success in coming close to the people in these Bible lessons."—*Mrs. E. G. White, MS. 1, 1874.*

"There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen."—*"Ministry of Healing," p. 143.*

"If half the time now spent in preaching were given to house-to-house labor, favorable results would be seen. Much good would be accomplished by the workers who would come close to the people. The time spent in quietly visiting families, and when there speaking to God in prayer, singing

His praise, and explaining His word, will often do more good than a public effort."—*Ellen G. White, Letter 95, 1896.*

There is no more effective way of communicating the truth than this close, personal, intimate way of teaching the Bible in the home to the individual or a neighborhood group. Note these strong declarations of the Spirit of prophecy on this point:

"The burden now is to convince souls of the truth. This can best be done by personal efforts, by bringing the truth into their houses, praying with them, and opening to them the Scriptures."—*Ellen G. White, in Review and Herald, Dec. 8, 1885.*

"It is possible to preach many sermons without accomplishing the work essential for the well-being of the people of God. The discourses given are to be followed with personal labor. A work may be done by visiting people in their homes, and speaking helpful, encouraging words to them, which will be far more effective than the work done by preaching."—*Ellen G. White, in Review and Herald, Jan. 31, 1899.*

"House-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done."—*Ellen G. White, Letter 137, 1898.*

"The Lord desires that the truth shall come close to the people, and this can be accomplished only by personal labor. . . .

"There are families who will never be reached by the truth of God's word unless His servants enter their homes, and by earnest ministry, sanctified by the endorsement of the Holy Spirit, break down the barriers. As the people see that these workers are messengers of mercy, the ministers of grace, they are ready to listen to the words spoken by them."—*Ellen G. White, in Review and Herald, Dec. 29, 1904.*

One of the first effective steps in making a Seventh-day Adventist is to cause him to see the truth in his own Bible. The man then convinces himself, and his decision for the truth comes as a natural result. Since the printed Bible lesson contains a clear, complete, pointed, easy-to-be-understood exposition of the subject, the distribution of this lesson after each presentation of the truth in the home becomes a decided help in securing conviction and acceptance.

Many of the people when they re-

turn to their homes from the Community Bible School will take their Bible and go through the entire lesson before they retire. Others will do this the next day. This is the natural result of their interest's having been aroused to a high pitch by the teacher's presentation of the subject at the class. Hence they gain a better understanding of that phase of truth than they could in any other way, and it rivets the points of truth in their mind.

This kind of plan imparts truth with double effectiveness. The interested person gets the truth from the presentation of the subject by the Bible teacher and then from going over the printed lesson afterward. This plan produces well-instructed converts who are rooted and grounded in the truth. That means fewer losses after baptism. Many of the converts by this method of evangelism quickly become qualified to teach the truth to other interested persons. Thus the work may spread like a grass fire.

This method of work makes the literature accomplish the most in bringing people into the truth. We believe in distributing literature to arouse an interest. But when literature is given away without the person's interest being first aroused, it is like shooting at random—some few pieces of literature may take effect. But presenting a paper to a person whose interest has just been definitely and decidedly aroused in the subject of that paper is like shooting straight at the mark.

The difference between the two is like sowing seed on prepared soil and casting seed into hard, weedy ground. Let us imagine two fields side by side, both in an unprepared condition. The owner of one carefully prepares the soil in his field, then plants his seed. The owner of the other just casts his seed into that hard, weedy piece of ground. It would not take a wise man to tell which of these fields will produce the better crop. This illustrates the decided advantage of distributing the printed lesson on each subject after the presentation of that topic to the individual or a neighborhood group. The cost of such distribution is small compared with the results achieved. Since the lessons are printed on punched sheets, by suggesting that each member of the group secure an inexpensive three-ring binder for 15

or 25 cents, you can have him insert the lessons in the cover each week as he receives them. Then at the close of the course he will have for future reference a complete Bible lesson book on the essentials of the truth.

For effective evangelism I know of no other plan that is so well adapted for use by the largest number of conference workers, college ministerial students, lay preachers, and qualified laymen, as this Community Bible School plan. Only a comparatively few men can put on large city efforts even if the money is available; but every minister can employ the Community Bible School method with good results by careful planning and study.

The busy pastor or district leader can take care of all the campaigns, raise his goals, and still conduct six or eight group Bible schools a year, which perhaps would net 35 to 50 baptisms. If you will multiply such figures by the number of workers in the various conferences who rarely, if ever, hold an every-night public effort, you will see what the increased number of souls won would be in each conference if this plan were followed.

That number, plus the number won by the public efforts, plus the number won by the laity, plus the youth converted in our schools and Sabbath schools, would make a record in soul winning far in excess of what is now being seen in any conference.

Such a soul-winning work by our workers would encourage our churches more than anything else. The Spirit of prophecy indicates that this encouragement is needed.

"The churches give of their means to sustain the ministers in their labors. What have they to encourage them in their liberality? Some ministers labor from month to month, and accomplish so little that the churches become disheartened; they cannot see that anything is being done to convert souls to the truth."—*"Testimonies,"* Vol. II, p. 340.

Very few of our college ministerial students are qualified to hold a regular public effort. But everyone could be taught to participate in Community Bible School work during his training in college. This would constitute one of the best preparations for his conducting of a successful public effort later.

In "Gospel Workers," page 192, we read that by the plan of holding Bible studies "workers may thus be devel-

oped who will become mighty men of God." Only a few of our lay preachers can hold a strong public effort. But nearly all of them could use the Community Bible School plan effectively, and that experience would train them to conduct better public efforts. Many of our qualified laymen who are not attempting any public effort could be taught to conduct two or three group Bible schools a week, and this activity would mean many baptisms.

(To be continued)



Ingathering Singing Band

It was several years ago that the singing band passed by one evening, singing "I Gave My Life for Thee." I was sitting at an upstairs window, despondent and discouraged, and the singing startled me. I was curious to know what it was all about, so I went down to inquire. The usual explanation was readily given, but I wanted to know the name of the church the singers represented. The name, "Seventh-day Adventist" was strange to me, and my interest was aroused to the extent that I accepted the offer of Bible studies. In due time the beautiful message of truth was unfolded to me, and now I am happy to become one of you, and to have some part in the Ingathering singing band work for the help of others.—*Member of the Minneapolis, Minn., Church.*



"Nobody Ever Asked John to Come"

He was a blacksmith, and a most wretchedly wicked man. He knew everything that is blatant and blasphemous in infidelity. He hated everything that is good, and loved everything that is bad. He studied to make himself an irritation to all who believed God, not even sparing his wife, who did the best she could in the patience and kindness of Jesus. This man was given up as altogether beyond moral recovery, and so indeed he seemed. Prayer was made as though he had no existence; churches were opened and shut, but never with reference to him; the gospel was preached and mercy offered, but no one connected him with God's message to the world.

A few miles back in the country from the blacksmith's town there lived an old couple, Father and Mother Brown. They were close to ninety years of age. Theirs had been lives of conscious acceptance with God and of patient unremitting devotedness to Him; and they were waiting without sorrow and without fear for the promised home-coming.

Very early one morning the old man awoke, terribly agitated, and began to call his wife: "Get up, wife! Get up!"

"Why, what is the matter?" she said.

He answered: "I can't tell you now what's the matter; for I must start a fire in the kitchen. I want you to get breakfast ready as soon as you can; for I've got to go to town this morning."

"You go to town this morning!" she exclaimed. "Why, you are out of your head. You can't go to town. You haven't any way of going, and I know you can't walk."

"Don't tell me what I can't do," the old man persisted. "I tell you, I have to go to town. I had a dream last night, and—well, I'll go and make the fire, then tell you about it."

His wife followed him, the breakfast was prepared, and when the meal was over, the old man started for town. It was a long and weary way for an old man to walk, but some strange strength was supplied him, and without stopping to rest he kept on. The village was reached. Through the main street he trudged, then into the narrow cross street, and on to the shop of "Devil John," the blacksmith.

"Father Brown!" he exclaimed, in great amazement, "what are you doing here, and so early in the morning?"

The old man answered: "That's just what I've come to tell you. Let's go inside, where I can sit down; for I am tired."

Together they went into the shop, and when seated the old man said, "John, I had a dream last night, and I've come to tell you about it. I dreamed that the hour I have thought about so much and tried to keep ready for so long was here. Jesus had come. And it was just as I thought it was going to be; for it was just as the Lord promised it should be. I wasn't the least bit afraid. How could I be? My room was full of

angels, and they all spoke to me, and I loved them, and knew they loved me. Then some of them stooped and slipped their arms under me, and away we went. Beyond the hills and beyond the clouds we mounted through the starry skies. Oh, how they sang! I had never heard anything like it in my life.

On we swept, and still onward, till one of them said, 'Look yonder, now there's heaven!' O John, I can't tell you how I felt when I was in sight of heaven; nor can I tell you what I saw when I looked. I don't believe anyone could tell it. It was so peaceful, so beautiful, so glorious! As we drew nearer, I saw the gates swinging open, and with even faster wing than we had come we swept through them into the city. Such a welcome! Welcome from everybody; all so glad; every hill seemed robed in gladness; it was in the fragrance of the flowers, in the music of every harp, in the song of every tongue, in the grasp of every hand; gladness everywhere, because I had come. Why, they made over me as if I was somebody, when I was only a poor sinner saved by Jesus' blood. I found all my children there—not one of them lost—my boy that you used to be with and play with so much when you went to school together, was there, and your old mother, who was in my classes when I went to school. And after a time—I don't know how long it was—I saw the same angels who had brought me, bring another; and it was my dear, sweet wife. I loved her more than ever when they brought her to me there. She was fairer than the day we were married. We sat under the tree of life together, and walked by the river that flows from the throne of God. So happy! And I saw angels bringing in others—others that I loved and you love. And so the years of eternity rolled.

"Then, John, all at once it came to me that I hadn't seen you anywhere. I set out to look for you. I went into every street, asked everybody, but could get no trace of you. I was distressed more than you can know, and went to the Lord, my precious Saviour, and asked Him where you were. And, O John, that you could have seen how sorry He was when He told me that you hadn't come. 'Not come! Why didn't John come?' And He wept, as

I supposed He often did when He was down here, and told me, 'Nobody ever asked John to come.' Oh, I fell at His feet. I bathed them with my tears. I laid my cheeks upon them and cried, 'Blessed Lord! just let me out of here half an hour, and I'll go and ask him to come. I'll give him an invitation.' And right then and there I woke up. It was beginning to get light in the east, and I was glad I could come and ask you to go to heaven; and now here I am, and I have told you my dream and want you to go."

With other words the old man urged the royal invitation, but the blacksmith stood as one petrified. He could not speak or move. Father Brown got up, and saying, "Good-by, John; remember you've got the invitation; re-

member you are asked to come," took his staff and started home.

The blacksmith seemed to come to himself, and, as one recovering from a magician's charm, he set out to pursue the labors of the day. But everything went wrong—the hellsows would not work right, the hammers would not strike right, the nails would not go in right, the horses would not stand right. "O God, be merciful to me a sinner!" he began to sob at last, and leaving the shop, he went home. He told his wife of Father Brown's visit. "Blessed be God!" she said. "We will send the horse and buggy and have him come back." "Yes," he added, "for I mean to accept the invitation, and I want him to pray to God to keep me true and steadfast to the end."—*Selected.*

Missionary Leadership

If I Were the Missionary Leader in the Church

IF I were the missionary leader in the church I would try to appreciate the great responsibility God and the church members had given me in choosing me for this work. I would try not to disappoint either of them. I would ask God in prayer, the person who preceded me in this responsibility, and the thoughtful members of the church, to give me helpful ideas and suggestions as to how to do my work successfully. I would write the conference home missionary secretary, asking for appropriate literature and inquiring how to plan my efforts, inviting him to visit our church and help us get organized and started in the best way.

As soon as the elections were over, I would call for a meeting of my missionary committee and, after fervent prayer and inquiry of God, take an inventory of missionary strength in the church and set missionary goals for the year. In this meeting we would try to decide how many tracts could be distributed every week of the year, how many series of lay preachers' meetings could be held, how much money would be needed to carry on our work for the year, how to obtain this money, etc.

Believing that "not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God" and that the Son of man gave "every man his work," I would do my very best to enlist every member of the church in some active type of missionary endeavor. I would recognize that not all have gifts to do the 'same work but that all have gifts to do some work. I would recognize that every church member has some definite work to do for God and that at least a part of this individual work cannot be done by a substitute, which really means that if any one individual fails to do this God-given task, the task is not done and doubtless one or more souls may be eternally lost in consequence. Therefore, I would try not to become weary in encouraging, instructing, and helping where necessary, to the end that every member should be an active missionary.

I would gather about me efficient helpers—men and women with missionary zeal and the ability to lead others—and put under their direction members who might be trained to do a certain specialized work. With conference or local church officers' help I would organize the entire church into groups of activity corresponding

to the ability of the members in the church and the work that would best win souls in the locality in which we live.

I would organize bands for as many of the following groups as conditions would permit: lay preachers, lay Bible instructors, missionary visitors, missionary singers, systematic tract distributors, sellers of our magazines and crisis books, correspondence, Dorcas Society, etc. For each of these groups I would have a leader who would be responsible for keeping the members in active service at all times of the year. I would help the leaders of these larger groups to select others to help them in giving instruction and helping weak, backward members in their missionary activities. I would have a meeting at least once a month with the group leaders.

I would make plans with my missionary committee regarding how much free literature we should and could distribute each month, and then instruct the missionary secretary to be sure that this amount was on hand at the appointed time. I would ask the missionary secretary of the church to examine carefully the report cards week by week and report to me and the leader of the group to which non-reporting members belonged. With my helpers I would try to find someone who could help these weak or careless or indifferent persons get started in active missionary service of some kind.

I would work in the closest co-operation with the Missionary Volunteer leaders and help them not to stop their efforts until every youth would become a worker for Christ. I would weld the ten-minute weekly missionary service right onto the Sabbath school, requesting the Sabbath school officers not to dismiss the Sabbath school nor even to say that the Sabbath school is ended; and to limit their closing exercises to the singing of only one verse of a hymn. We would then take up our missionary report following the class band organization, and just as soon as these reports were taken, I would allot about five minutes to the member or members of the church with whom I had planned during the week to relate recent missionary experiences, being careful not to exceed the ten-minute period with this weekly service.

I would endeavor in a definite way to make the regular monthly missionary meeting a profitable one for the church. With my missionary committee I would make plans as soon as the material arrived for the program and would assign the parts to persons in ample time for preparation, with the instruction that these parts be presented in an interesting manner—not read. If necessary I would see that some training be given such persons to help them prepare. During the meeting I would not ask anyone to relate his experience without having

previously spoken with him, asking him to organize his remarks so as to give the complete story in the least possible time. I would also request the inexperienced to relate their experiences to me in private, so as to help them eliminate any unfavorable impressions or unnecessary time in telling.

I would endeavor not only to keep the missionary organization intact during the twelve months, but to maintain earnest missionary zeal and activity throughout the entire year.

E. M. DAVIS.

News From Soul Winners

A Wagonmaker Raises Up a Church of Twenty-five Members

BACK in the 60's there was a wagonmaker by the name of L. H. Ellis. He lived in the little town of Concord, Minnesota. He was a loyal Seventh-day Adventist. At the head of his workbench this brother had a little place on which he always kept his Bible. As men came in to see him, he would watch his opportunity and would speak to them about the message.

One day a young man who had recently been discharged from the Army dropped in to visit this Adventist wagonmaker. The young man was employed by a marble company that was specializing in the manufacture and setting up of beautiful monuments and tombstones. On this particular day his wagon, in which he was carrying gravestones to a cemetery, had broken down; whereupon he called on the wagonmaker to assist him in repairing it.

This was our brother's opportunity. He interested the young man in religious things and encouraged him to read "The History of the Sabbath," by Andrews. At the time this young man came in contact with our Adventist wagonmaker, he was engaged to be married. He encouraged his bride-to-be to read the book also. In her reading she was convinced that she ought to take her stand for the Sabbath, and she decided from then on to observe the seventh-day Sabbath. Shortly afterward the young man, who

later became her husband, also accepted the Sabbath truth and began to keep the Sabbath. Thus they both were Sabbathkeepers when on July 3, 1869, they were married.

This young couple who were brought into the truth through the faithful efforts of a wagonmaker were none other than the father and mother of Elder M. B. Van Kirk, who has held many important positions in this denomination. Through the faithful efforts of this lay brother, over twenty-five persons were gathered out of the little village of Concord, Minnesota, and organized into a church. This first church in Concord was organized in 1868 by Elder Harrison Grant, who was then president of the local conference. One of the charter members of this first church was the grandmother of E. E. Cossentine, now president of Union College.

Had not this wagonmaker of Concord kept his Bible at the head of his workbench and taken advantage of every opportunity to witness for Christ, the memorial in Concord, Minnesota, might never have been established. The Lord blessed the work of that one layman. Brother Ellis later became a full-time worker in this cause.

W. A. SCHARFFENBERG.

Making Use of Tracts

A FARMER living in Australia, who was a member of the highest council for the Lutheran Church in Australasia, accepted the advent message as a result of the combined efforts of minister and layman. For some time

the seeds of truth were germinating in his soul, until the new day dawned and the new light revealed to him the path to take. Constrained by the love of God and that zeal of the "first love" for truth, he felt he must now work for others. He began at once, and soon several members of his family were rejoicing with him in the light. Then he began to reach out after his former associates in the Lutheran Church by making up a list of two hundred people, to whom he wrote personal letters, enclosing three tracts with each letter. In his letter he made a personal appeal to his friends to read carefully the messages he was sending to them. This is only the beginning of the story. God will surely water the seed that is being so directly placed in the hands of those who are honest in heart. How simple the service of sending tracts! The person with only one talent can easily place a tract in an envelope and post it with a letter.

T. A. MITCHELL,
Australia.

Visiting the Sick

"I was sick, and ye visited Me." This word of commendation is to be given the righteous as they are welcomed into the eternal kingdom of Christ our Lord. Therefore, the visiting of the sick is one of the most important works of ministry for Christ and is an effective means of saving souls. The following experience of a California brother and his wife was sent in by R. R. Breitigam, home missionary secretary of the Pacific Union Conference.

"Just a month ago word came to our home of an auto accident that had happened a few miles from here, in which all but two of the occupants of the car were badly hurt. My wife went down to the hospital to see if she could help in any way, and finding that one of the ladies was not badly hurt, she invited her to come to our home. We were both impressed to talk to her of Jesus, His wondrous love, and the plan of salvation. Seeming to be hungry for spiritual food, she united with us in prayer that night, praying for the first time in her life. After that she took part in our family worship morning and evening. Within a few days she threw away her cigarettes. Her husband

passed away in the hospital, and we helped with the funeral arrangements and comforted her all we could, telling her of the wondrous ways of God and of how, in our belief, He had sent her to us that she might learn of Him. Soon she left to go to her mother's home in Idaho, carrying with her a Bible, 'Steps to Christ,' and a Sabbath School Quarterly. She has written that after attending our church services and after further Bible studies, she has been baptized and has united with the church."

Step-by-Step Follow-up Rewarded

ABOUT a year ago literature was distributed with the name and address of the Book and Bible House stamped on the corner, and this offer of more

literature without charge to all who requested it. Two women, living in a distant part of the State, sent in a request for more literature. A number of papers were mailed to them, and then a personal letter. At the same time the names were placed in the hands of the district leader in that territory, and through him they were passed on to the elder of the church in the place where the inquirers lived. The pastor of the church visited these women on a Sabbath afternoon, and arranged for a series of Bible studies. Both these women have been baptized and are rejoicing in the truth. They are taking an active part in the Ingathering work, in Doreas activities, and in other phases of church work.

G. E. HUTCHES,
Minnesota Conference.

Weekly Church Missionary Services

August 7

CHANNELS OF APPROACH TO FOREIGN-SPEAKING PEOPLE

Key Thought for Leaders: "There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church."—*"Testimonies,"* Vol. VIII, p. 36.

As to channels of approach, the most accessible and perhaps the most effective in the hands of our church workers, is the extensive line of truth-filled literature published by the Pacific Press Branch at Brookfield, Illinois. This includes periodicals, tracts, and books, large and small. The free lending-library plan, extensively used with English literature, is one of the best means for reaching people of all languages in which literature is provided. This plan is explained in detail in Home Missionary Series No. 22.

M. A. Maloney makes a plea for work in behalf of the Italian people, but the same appeal applies in behalf of all other nationalities. Under the caption, "Why Not Have an Italian Missionary Band in Your Church?" he writes as follows:

"According to the census there are 1,790,429 foreign-born Italians in the United States. Why are these people here?—because this is 'the land of the free'—Yes! 'To seek better and greater economic opportunities?' Yes! But there is a greater reason than this. Listen: 'God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in His word, and become partakers of His saving faith.'—*'Christian Service,'* p. 200. And again we read: 'God in His providence has brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light to men of other tongues.'—*Ibid.*

"God has brought these people here and placed them within our reach, in order that we who know the message of

God for these last days might be able to teach it to them. We are debtors to these benighted people, as well as to those still in foreign lands who have not heard God's message for this time.

"Let us remember that to the 1,790,429 Italians must be added another 3,000,000 who were born in America but who are nevertheless largely Italian in character and tradition. This makes a population of nearly 5,000,000 to hear the message of the soon-coming Saviour.

"How can we bring the truth to these people?—First of all, don't be afraid of them. You will find them kind and tenderhearted. Manifest a personal interest in them; tell them of the love of Jesus which fills your own heart; supply them with copies of the Italian *Signs of the Times*, which is issued each month. If you can obtain copies of the small Gospels, distribute these; and when special interest is awakened, lend them the various Crisis Series books dealing with many different phases of the message. Many of these people read the English literature, especially the young people, and these may prefer the English papers and books. Study each case and decide which literature is most appropriate.

"It is well to remember that in speaking to Italians about the message and the Bible, it is wise to refer to the Bible as 'the Holy Bible,' and instead of speaking of John, Paul, Peter, James, etc., to say Saint Paul, the blessed virgin Mary, etc. As a general thing, Italians are Catholics, and they have great reverence for these names."

First of all we advise that a survey of the territory be made to find out just what nationality or nationalities are to be found. Then plan for systematic personal work with literature to meet the situation.

August 14

THE FOREIGN-LANGUAGE LITERATURE FAMILY

Key Thought for Leaders: "Our publications should go everywhere. Let them be issued in many languages."—*"Testimonies,"* Vol. IX, p. 62.

The "Blue Book," or "Who's Who?" in the foreign-language literature family

comprises thirty-six pages of the publishing house catalogue, and introduces Arabic, Armenian, Bohemian, Chinese, Croatian, Danish-Norwegian, Dutch, Finnish, French, German, Greek, Hungarian, Icelandic, Italian, Japanese, Korean, Lettonian, Lithuanian, Philippine (4 dialects), Polish, Portuguese, Rumanian, Russian, Ruthenian, Slovakian, Spanish, Swedish, Syriac, Ukrainian, and Yiddish. A "Prospectus of Foreign Literature," furnished by the Pacific Press Branch, Brookfield, Illinois, is convenient for use by colporteurs, home workers, and all church members. Every member should become acquainted with the foreign literature family.

Speaking of the excellent German periodical, *Zeichen der Zeit*, the editor, Elder J. B. Penner, writes as follows:

"Our German periodicals, tracts, and books published by the International Branch of the Pacific Press at Brookfield, Illinois, are during this troublous time read by every German person who can obtain a copy of this literature, and it proves to be the seed of divine life and power; for it opens the eyes, stirs the minds, and changes the lives of the readers. It is interesting to hear from those who feel the urge to tell us about their experiences and spiritual hunger for this bread of life.

"We are still sending *Zeichen der Zeit* (German Signs) to two internment camps in the United States. After mailing the papers for some time, we received letters from men who expressed their deep appreciation for this spiritual food and asked for 'deep spiritual correspondence' regarding the truth for this time, and for more papers and books, because of growing interest. In one of these camps there is a regular study group which comes together every evening from seven to nine. The men read our books chapter by chapter and discuss them. They express their great surprise over the Bible prophecies and their fulfillment at the present time. They even urge us to do all we possibly can to make these truths known to everybody. One has asked us repeatedly to help him secure his release in order that he may become a citizen and follow the truth in liberty. In his last letter he invited me to get in touch with the camp supervisor regarding my anticipated visit to the camp.

"It pays for our church members to subscribe for *Zeichen der Zeit* for their German friends and neighbors, or to send us the names of German people. Many find the truth by this means and become Adventists and missionaries themselves. We receive much correspondence from such readers. Just the other day an eighty-seven-year-old Lutheran wrote me a long letter in which he states his joy over the weekly visit of *Zeichen* and inquires whether it would be permissible to ask me questions, which have been troubling him for many years, and to which he has received only evasive replies from other Christian men and ministers. He says: 'Your paper has won my complete confidence and that is why I wish to have an open correspondence with you about many questions. Please do not consider this lightly, for I want to hear from you soon.' Then he tells who he is, where he comes from, and that he was one of the founders, builders, and charter members of the Lutheran church of his town. He, with other German-speaking members of that church, regrets the change of their Sunday services to the English language. They feel attracted to our paper, filled with Bible truth, which they love. This man always passes the paper on to others."

These are only samples of the wonderful opportunities and possibilities of the literature ministry among the foreigners during this solemn time. Brethren and sisters, let us bring them the message through a systematic literature campaign and by sending many names and addresses to our office in Brookfield while these people are still waiting for the light. God bless every faithful worker and reward him with many a star in his crown!

August 21

OUR RESPONSIBILITY FOR THE HOME MISSION FIELD

Key Thought for Leaders: "Our books are to be published in many different languages. With these books, humble, faithful men are to go out as colporteurs evangelists, bearing the truth to those who would otherwise never be enlightened."—"Testimonies," Vol. IX, pp. 33, 34.

How often we read in the writings of the Spirit of prophecy the summons: "Wake up, wake up, my brethren and sisters!" which would indicate that many are asleep and have no sense of the opportunities passing by. One such summons is followed by the words, "enter the fields in America that have never been worked."

One of these needy fields embraces the North American Indian. One of our Indian brothers, Harry Sundust, makes the following appeal for consideration in missionary endeavor:

"About two years ago I entered into a great religious awakening under the proclamation of Christ's soon coming, as foretold in the prophecy of the three angels' messages of Revelation 14:6-14. An angel is seen flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people, with a loud voice he proclaims the message, 'Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.' The fact that an angel is said to be the herald of this warning is significant. By the purity, glory, and power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message and the power and glory that are to attend it. And the angel's flight in the midst of heaven, the loud voice with which the warning is uttered, and its proclamation to all that dwell on the earth, to every nation, and kindred, and tongue, and people, give evidence of the rapidity and world-wide extent of the movement. Brothers and sisters in Christ, have you done your part to extend this great movement of the gospel to our Indian people?"

August 28

MISSIONARY EXPERIENCES IN CONTACTING FOREIGNERS

Key Thought for Leaders: "It is by education and practice that persons are to be qualified to meet any emergency which may arise; and wise planning is needed to place each one in his proper sphere, that he may obtain an experience that will fit him to bear responsibility."—"Testimonies," Vol. IX, p. 221.

Influence of the Danish-Norwegian paper, Evangelists Sendebud.—The meeting was over, and I stood at the door shaking hands with those who had attended. An elderly man stopped and asked me, "So, you are the new editor of the *Sendebud*?" "Yes, that's right." "Well, I read in the newspaper that the editor of the *Sendebud* was to give a lecture tonight in the Norwegian language, and I came early to be sure to have a seat. I was surprised to find some friends from Minnesota here, and still more surprised to hear that you are to marry the daughter of Mr. and Mrs. Blank. You are going to marry her, are you not?" I replied in the affirmative. "Do you know," he continued, "I have a part in that also." "Well, how is that?" I asked.

"I was brought up in an Adventist family, and my parents sent me to distribute the *Sendebud* to the Norwegian families in the vicinity of our home. A certain newcomer who took the paper regularly, became an Adventist, and he

reared an Adventist family. One of his daughters later became Mrs. Blank, and her daughter is now to marry the new editor of the same paper that brought that family into the truth. Isn't it strange? Can't you see that I have a part in it?"

But the story does not end here. The *Sendebud* did not go to Minnesota only, but to Norway as well. There it kindled a flame for the truth as it did in America, and a relative of mine accepted the message during those early days of our movement. Largely through this man I became impressed by the message.

Evangelists Sendebud is the pioneer among our missionary papers. It began its work in January, 1874, and has faithfully preached the gospel ever since. Not until the earth is made new shall we know how many persons and families can thank the *Sendebud* for their being saved.

DYRE DYRESEN.

Experiences Among the Italian people.—A number of years ago an Italian received a copy of the New Testament in the Italian language. He did not know who sent the book, but the priest told him to burn it because it was a bad book. However, instead of burning the Testament, the man put it away in the clothes closet. After a year or so he came across the book again and decided he would at least read one page before destroying it. He started to read and became so impressed that he kept on reading page after page. He was convinced that it was the word of God; thus he read the entire New Testament. Then he prayed that he might obtain a copy of the entire Bible. The very next day one of our colporteurs came to his door, and from him he purchased the Bible and also the book "Our Day in the Light of Prophecy." This colporteur introduced the man to me, and we began the study of God's word. Today that man, two of his married daughters, and one son-in-law are rejoicing in the message. In another instance a brother visited all the Italians in the town where he lived, distributing literature. Soon the way opened for holding Bible studies, and as a result a number of these Italian people have accepted the truth.

M. A. MALONEY.

Missionary Endeavor in Japanese War Relocation Center.—The world is facing the most trying time of its history, but God is opening up a great opportunity for spreading the gospel through this tragedy.

We were placed in a camp soon after the war broke out and went through some inconveniences and hardships, but they were nothing compared with the trials which our people are facing in Europe and Asia. We are deeply grateful to our heavenly Father, who has been so good to us during the last nine months of our camp life. Not one has been seriously ill or injured.

The Poston War Relocation Center is divided into three camps. We have nineteen baptized members scattered in these three camps. Because of lack of transportation some of our believers are unable to attend the Sabbath services, which are held weekly at camp No. 1; but we have thirty to forty people attending our services regularly. We are conducting three cottage meetings in camp No. 1 and a public effort in camp No. 2, with an attendance of about 150. The most interesting development in our missionary endeavor in this camp is our Pattern Drafting School, which our women believers started a few months ago. The purpose of this school is to teach the making of dress patterns, but we never start anything without looking for an opportunity to spread the gospel that we all love so dearly. Now the school is developing so rapidly that they have two branches and a total enrollment of more than four hundred students. I have the privilege of conducting a devotional service before the classes a few times a week.

I am sure God will bestow on us to find many earnest souls through all these efforts. Our courage in the Lord is good.

A. T. OKOHIRA, Pastor.



Department of Education



Featuring Home and Parent Education in the
Home and School Association and the Christian Home Council

Looking Ahead: 1943-44

BY MRS. FLORENCE K. REBOK

THIS month we draw the curtain aside just a little, that you may glimpse the Home and School program topics for the coming year, 1943-44. We are anxious that these organizations shall start functioning early in the school year so that no valuable time need be lost. Your church officers will aid you in the selection of officers, if necessary.

World conditions as we find them place very serious problems before us. One author writes in a current magazine, "America's mothers must today become more deeply conscious of the importance of family life." The home is the training center for our social, moral, and religious ideas, as they are passed on to our children and youth. Those studying the problems of increasing delinquency definitely charge this present breakdown to the home, the school, and the church. For this reason, I believe that we Christian parents should prayerfully and courageously face the problem as it presents itself, and should study ways and means to turn the tide for the youth in our own homes, as well as for those about us.

Statistics on the rise in delinquency show that 55.7 per cent more girls under twenty-one were arrested last year than in 1941, while the figures for boys of the same age indicate an increase of 17.1 per cent. In releasing these figures, FBI Director J. Edgar Hoover said they "indicated a deplorable lack of parental guidance and discipline in many homes."

There are many factors contributing to this rise in delinquency; yet it is startling to note that sexual immorality tops the list, with drunkenness following close behind. Describing these moral conditions, one writer says, "Yet on this subject the three great character-building institutions—home, school, and church—have been silent. It's something 'we don't talk about.'" A lecturer cautioned that when we attempt to take moral out of the word *morale* there is sure to be a complete breakdown in society, for the one word is built on and depends on the other for its strength and stability. "The major responsibility for developing this healthy attitude (moral) rests in the home, the church, and the school."

And now to our task! Let us this year take as our slogan, "Our Home, Our Church, Our School," and approach our problem as it is related to these three. We give below a brief outline of the topics as they will be presented month by month.

In addition to these general topics for our Home and School meetings, we do not want to overlook our Parent and Home Education study groups. These should be organized as a definite part of the Home and School Association, but with additional meetings appointed to suit the needs and interests of the parents concerned.

For those who have not yet started a systematic study of the lessons, we again present and urge the Introductory Course in "Home Education." Following this there is a choice of three courses: "Education of the Little Child," "Home Education of the School Child," and "Social Education of the Adolescent." Your educational superintendent will gladly assist in organizing this work.

As we look forward to another school year, may our perception be keen to catch every opportunity presented, that the work both for ourselves and our children may be pleasant and profitable.

"A leader is one who knows the way, can keep ahead, and cause others to follow."

Topics for 1943-44

September: The Parent's Part in the Education of Our Boys and Girls Today

October: What to Do in the Autumn (Nature Study)

November: Health—The Place of Hot Lunches in Our School

December: The Church's Part in the Education of Our Boys and Girls Today

January: Christian Standards for Today—Dress, Deportment, Temperance

February: How Shall We Teach Obedience, Reverence, Purity?

March: Spring Is Here!

April: The School's Part in the Education of Our Boys and Girls Today

May: Home Government—Living and Playing With Our Children

The Parent Training Courses Can Help You

BY M. E. OLSEN

WHEN speaking of the importance of the home life and the training of children, one really cannot find language strong enough to do the subject justice. All the problems of modern society may be said to begin and end in the home. The same is true of the problems of the church and of the school. The mother-teacher is the one whose influence on her children is the most potent for weal or for woe. The hand that rocks the cradle still rules the world.

There is something very timely in the efforts now under way to provide opportunity for parents to come together in groups to study in a systematic and somewhat thoroughgoing way the problems of the Christian home. By far the larger number of those who will read these paragraphs live in countries where the parents, and not the state, have the responsibility of training their children. It is not too much to say that the present great world conflict is being fought to preserve that God-given privilege.

"Children," we are told in the Sacred Scriptures, "are a heritage of the Lord; and the fruit of the womb is His reward." The training of our boys and girls for a life of usefulness in this world and for a place in the better world beyond, is a matter that may properly receive the serious attention of the leaders in our churches and Sabbath schools.

God's people of earlier times received the solemn charge: "Thou shalt talk of them when thou sittest in thine house, and when thou soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:5-7.

If the parents are to be teachers, they must first be learners. To arouse the interest of a child, to hold his attention, and then to write on his heart the great truths of the Bible and nature and life—this is no light task. It calls for love and tact and sympathy, a large understanding of the law of

God, a deep insight into the mind of the growing child, and much patience in teaching him the things that are necessary to his comfort, happiness, and usefulness in this present life, and to his salvation in the life to come.

"Why did you tell your child that same thing for the twentieth time?" a friend asked the mother of John Wesley. The reply was, "Because nineteen times are not enough." Susannah Wesley is well known to have made a lifelong study of the science of bringing up her children. All the way to full manhood and beyond she was the friend and counselor of her distinguished sons, John and Charles Wesley.

The Home and School groups that meet once a fortnight to study the fine art of homemaking and the training of children and young people, are having a wonderful time. Whenever I contact one of these groups in my travels, I find the best people in the church enthusiastic over the good results already seen, and hoping and expecting still greater things in the future.

The groups that are doing the best work are not composed of Adventists only. Men and women having various church affiliations, and some possibly having none, are joining in this study of home problems and the care of children. They, as well as we, are deeply concerned over these problems, and they are able to make contributions of real value to the informal discussions that are an important factor in the group meetings.

We are living in a time when God is turning the hearts of parents to their children, and the hearts of children to their parents. It is our privilege to be used of God in bringing this gracious message to our neighbors and friends, and there is no better way to do this than by inviting them to join a group of earnest, open-minded parents who come together at stated times to study the needs—physical, social, and spiritual—of their boys and girls and to learn how to meet them.

Thousands of American parents are conscious of their need of help in the training of their children. Many are doing something in the way of child study, but they do not go about it in a systematic, thoroughgoing way, partly from lack of knowledge of what to study and partly because their own minds are not disciplined, and they lack "the wisdom that is from above."

It is our privilege to lead these parents, graciously and tactfully, to the true source of knowledge, to open up to them the large promises of the word of God. The Bible will become a new book to them as they search its pages for daily help in solving their home problems, and they will come into possession of an inward peace and joy to which they have been strangers.

Of course, all this does not come about overnight. It requires much patient effort, persistent prayer, and a heart full of love to become a means of communicating divine grace to the men and women who live in our neighborhood. But *this is our work, and it is also our salvation*. We are to be living epistles, "known and read of all men." Every Adventist home may become a bright and shining light, sending its healing rays far and wide to give guidance and help to hundreds of men and women who have lost their way.

It is true that most of us are already very busy with our immediate cares and with a certain amount of work that we are doing in connection with the church. It may seem impossible for us to do anything further; but with prayer and pains, something can be accomplished.

"God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. . . .

"Christ has made provision that His church shall be a transformed body, illumined with the light of heaven, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—"Testimonies," Vol. VIII, p. 19.

Mothers of Men

THE bravest battle that ever was fought!

Shall I tell you where and when?
On the map of the world you will find it not.

'Twas fought by the mothers of men.

Nay, not with cannon or battleshot,
With sword or nobler pen.

Nay, not with eloquent words or thought
From the mouths of wonderful men;

But deep in a walled-up woman's heart—
Of woman that would not yield,
But bravely, silently, bore her part—
Lo, there is that battlefield!

No marshaling troop, no bivouac song,
No banner to gleam or wave,
But oh! these battles, they last so long—

From babyhood to the grave.

Yet faithful as a bridge of stars,
She fights in her walled-up town—
Fights on and on in the endless wars,
Then, silent, unseen, goes down.

Oh, ye with banner and battleshot,
And soldiers to shout and praise,
I tell you the kingliest victories fought
Were fought in those silent ways.

Oh, spotless in a world of shame,
With splendid and silent scorn,
Go back to God as white as you came—
The kingliest warrior born!

—Joaquin Miller.

The Timeless Now

BY J. C. PENNEY

It is difficult for us not to live in the past as we grow older. It is just as difficult for us not to live in the future. But it is when we improve and enjoy the timeless now that we justify the past and prepare for the future.

Vain regrets assail us when we neglect to accept opportunities to better our condition. Equally vain regrets come to us when we fail to extend a helping hand or speak an encouraging word to others struggling up life's way. How easy it is to plan good that we shall do tomorrow, while we lose sight of blessings which we may share now.

But always yesterday, with its neglect or with its improved opportunities, is gone forever. And always tomorrow is not within reach. Yes, striving to live in any time but the *timeless now* is futile and demoralizing.—*Christian Herald*.



Miss Efficiency's Filing System

BY EDNA M. WESTON

"WELL, Florence, what are you doing?"

Florence looked up from a pile of magazines before her, face flushed, a smudge of dust on her nose.

"Oh, it's you! Perhaps you can help me. Did you ever want something you have seen somewhere in a magazine or book, and then not be able to find it? I know I have seen just what I want, but where and when? It is exasperating! I have been an hour trying to find an article in one of these magazines. You see, we got to talking about rewards after Sunday school and I tried to quote something I had read, and couldn't. Of course, our superintendent asked me to look it up and report at our next teachers' meeting. Do you happen to take the *P. E. T.*, or the *Elementary Magazine*, or the *International Journal*, and did you see something like that?"

"Yes, I did, and I remember thinking that I would want to read it again; so I made a note of it."

"You would! I wish I did things that way. I want to, but I don't know how. I don't like to destroy the magazines by clipping. How did you manage it?"

"I bought a little twenty-five-cent black cardboard card-index file—just the same size as the wooden ones which the up-to-date housekeepers use for filing recipes. Then I bought a package of plain white cards, 3" x 5"—I think they were twenty cents a hundred—and a package of blue index cards. One rainy day I went through my back files and began my card-index system.

"First I took the blue index cards and made some general headings

based on the divisions in the primary specialization courses—Materials and Methods, Administration, Child Study, Story Materials, Worship.

"These gave me the main headings, and I filed my findings rather loosely at first. After I had noted on the cards all I thought I might need for the reference under these general heads, I went through the cards and sorted them for subdivisions. For instance—under Worship I made subdivisions for Scriptures, Prayer, Music, Offerings, Poetry. Under Administration I found I needed subdivisions for Teachers, Teachers' Meetings, Promotion, Centers of Interest, etc. It just worked itself out beautifully. I have found since, however, that I needed to add new divisions, such as Pictures, for the P. E. T. ran a series of articles I wanted to remember, and another magazine is publishing a teaching picture each month, and so on.

"I keep the file box in my desk within my reach, and whenever I read something helpful and feel that I will want to read it again, the information goes on the little white file card something like this—under Materials and Methods—

"Rewards and Motives in Religious Education—*Elem. Mag.*, May, 1929.

"Motives for Conduct—*P. E. T.*, March, 1930.

"Motivation—*P. E. T.*, January, 1930.

"See Stories, 'The Promise' and 'Nobody's Looking.'

"See Chap. 3 in Myers, 'Teaching Religion.'"

"Oh, say that again! Are you sure you have those references right?"

"Yes, fairly sure; for, strange as it may seem, we discussed this very same subject at our teachers' meeting last night and I had referred to these cards and magazines in our meeting. My cards give the page number also."

"Now tell me another thing, Miss Efficiency. How do you keep your magazines so that you can find them? I just pile mine up as they come in, and they are always mixed up."

"I don't deserve that title, but I want to be efficient in this kind of work. I keep my magazines for several years back. I file all the December issues, for instance, together, tying them with tape. I bought a package of the gummed index stickers, and I write the month on the first half. I hang this index sticker over the tape, and glue the bottom edges of the sticker together. This leaves the fold free and I can slip off the tape if necessary. Thus all my December issues, for instance, are fastened together with the tape; and the label hangs free, is durable and wears well, and shows me at a glance each month. I like my copies filed by months rather than years because if I want to freshen up a bit and get into the spirit of the season, I will find all the ideas in the one group of magazines and won't have to go through

three or four years of files and pull out one magazine from each year. At Christmas time I pull out the December package, glance through it again, read some of the articles, mark some of the others. I begin to make my plans for the coming month, even before the current issues arrive. I can make my lists of pictures, songs, etc.; I get the atmosphere ideas and am ready with suggestions for the November meeting of the teachers, so that we lose no time in our Christmas planning. The same thing is true of other months."

"That sounds like a good idea. Do you mind if I come over to your house and copy some of your cards?"

"Not at all. Probably I shall get some new ideas from you. You have already given me one, and now I am going home to put it to work."

"I did? You are? Good-by, but call me up if you find anything that will help me out with my paper on rewards."—*Adapted from Pilgrim Elementary Teacher.*

"Habeo Opus Magnum in Manibus"

(I have a great work in hand.)

AS A TEACHER:

1. Am I courteous, sympathetic, and respectful, willing to share and exchange ideas?

"If we want respect back, we must give it."—*Hurt, "The Influencing of Character."*

2. Do I realize the importance of saying, "Well done?"

"Few people ever say 'Well done,' except when ordering steak."—*Id.*

3. Do I teach the children *how* to think instead of *what* to think?

4. Do I consider the individuality of each child and provide materials and methods of work which promote growth in self-control and self-confidence?

5. Do I encourage expressions of originality and creativeness?

6. Do I set the stage so that the children are happy and enthusiastic as they further worthy purposes?

7. Do I promote social and civic adjustments by teaching children to work harmoniously together, to share responsibility, to be co-operative rather than competitive?

8. Am I sensitive to the physical and mental health of pupils, to their emotional development as well as their mental development?

9. Do I seek continued mental growth and efficiency and maintain a high standard of physical health and vigor?

10. Do I enter my profession wholeheartedly and enthusiastically as a calling worthy of my best efforts?

"Have I made it possible for each child to see a little more clearly his pattern of life?"

—*Know-Your-School-Week Bulletin.*

Where Do You Keep Your Bible?

BY DORIS CLORE DEMAREE

"My mother would never allow us children to lay anything on top of the Bible," volunteered my friend in explanation of her reprimand of her small daughter. "Mother always felt that the Bible was holy and that it was sacrilegious to place any other book or object upon it. She made us feel that to do so was a sign that we revered those particular things above the Bible and that, to her, was sinful. I can't quite outgrow it."

Some of us may feel as did my friend's mother, that the Bible is a holy object and is to be treated as such. Others of us may feel that the Bible is holy because of the message it brings, because it helps to lead us to God. We reverence it for what it does for us, rather than because these particular sheets of paper have engraved upon their leather-bound cover the words "Holy Bible."

Whatever our point of view, many of us find it helpful to set aside a particular place in our homes as the place for our Bible and other materials of worship. A family center of worship may be in the living room, library, or study, or even in the dining room. Where does your family gather for council or friendly fellowship? When are you accustomed to have family prayers?

Perhaps the living room or study is the place for family gatherings. Then arrange your worship center there. It may be a particular spot set aside as a place where you keep only the Bible and your devotional booklet and hymnbook. It must be that particular arrangement that will best meet the spiritual needs of your family. Talk it over with them. Let each one have a part in planning, that it may best help them to think of God.

It is true that you will have Bibles in other places about the house. But the focal point of the family devotional life may center in this co-operatively arranged center of worship.—*Condensed from Home, No. 2, 1942.*

A Child to Rear

I HAVE a child to rear. I would be strong.
That something of my strength may flow to him;
I would be glad, that something of my song
May lift within his heart and mind to brim
Into some clearer cadence all his own:
A lovelier song than I have ever known.

I have a child to rear. I would be wise
To say him nay if that command be best;
I would be honest, that his earnest eyes
May find no hidden shame within my breast.
I would be kind and just, that he may know
There is but one straight open road to go.

I have a child to rear. Lord God, I ask
Thy help in doing my great blessed task.
—*Grace Noll Crowell.*

A Hobby Exhibit at Collegedale

BY A "FUTURE TEACHER" AT
SOUTHERN JUNIOR COLLEGE

LET'S have a hobby exhibit! A hobby exhibit—what is that? Why, you know—bring your hobbies to a central place and show them. And that is just what we did. What fun we had! Yes, we worked hard, too, but it was worth our time and effort in many ways. The exhibit was sponsored by our Home and School Association, but ever so many people had a part in it.

Come with us as we visit the basement of the Normal Building after the work has been done and everything is in readiness for the evening. We arrive about 7:30 P. M. A number of people are here already, some giving last-minute touches to booths, some just looking. Promptly at 7:45, Professor C. A. Russell, our Home and School leader, claps his hands for attention. He announces that a short meeting will be held immediately upstairs in one of the classrooms. We do not want to miss anything; so upstairs we go. Here we listen to an interesting talk on hobbies—their importance, their pleasure, and their place in our lives. It is here, also, that we learn that little eight-year-old Elaine Boyd's hobby is music—which can be shared and enjoyed by more people, perhaps, than any other one hobby.

While we are upstairs having our meeting, the dormitory students come to the hobby exhibit in the basement. I have not mentioned the food sale, have I? We always need money for our church school, it seems, and that is why we have combined a food sale with the hobby exhibit. Nearly everyone in the community has contributed to the food sale. We are glad for such co-operation and the attractive-looking food! But let us take a systematic tour around the room.

At our left as we enter the basement room, we see the food counter—a popular place all evening; that is, until everything is gone! The eighth-grade girls and several mothers of the community are behind the counter, serving food as fast as they can, while the cashiers sit at one end of the tables, taking in the money and making change as fast as possible. We have for sale potato salad, macaroni salad, cupcakes, loaf and layer cakes, pies, cookies, candy, and many other dainties to tempt the palate.

The first hobby booth we visit is that of nature. The students of nature have many fine exhibits that show their love for the beautiful. In one corner of the booth is a small tree and in it are many different types of birds' nests. The booth is decorated with about twenty-five different kinds of wild flowers. On a small table we find several collections of butterflies and moths and of beautiful

shells. As we look at these lovely things from nature, we feel almost as if we were out walking in the woods. But we must hasten on.

We enter the art booth. How interesting! Here we find beautiful charcoal sketches, oil paintings, and tinted photographs. In this booth the parents take great pride, for the children have added much to this display. Their contributions are the glorified glass pictures, metalcrafts of copper and brass, and scenes done in water colors and crayons. We wonder whether we are going to produce several artists right from our own community.

The next booth is seething with activity, for these hobbies are alive. Yes, the pets are here! Eager children rush here and there to take a look at their own or their friends' pets. We find a cocker spaniel in one box and her tiny puppies in the next. And here we exclaim over the graceful golden collie who wags his tail to be petted.

Ah, this booth really gives us an insight into the lives of our boys and girls, for here they have brought their hobbies. Several are collecting marbles—large ones, small ones, "clearies," and every other kind. One girl collects empty perfume bottles, while her brother collects keys. Here we find unusual scrapbooks and stamp albums. We should like to linger at this booth.

Chinese and Indian collections are prominent in the next booth, for this is the foreign display. Since many of our teachers have lived and worked in Oriental countries, there are numberless small souvenirs, beautiful tapestries, pillow tops, rugs, and exquisite carved work.

The last booth proves to be one of the most attractive. Here we find hobbies of the mothers of the community—beautiful quilts, needlepoint, knitting, embroidery, and crocheting. Everything is so interesting that we do not want to leave; so we go all around the room again, mingling with our friends and neighbors and discussing the various exhibits with them.

Does a hobby exhibit pay? Yes, many times over. Not only does it pay in dollars and cents—we realized \$38.44 from the food sale—but it pays great dividends in helping us all to feel that we "belong" to one another, and to become interested in things that interest others. Why don't you have a hobby exhibit?

What's Ahead?

THE younger generation is daily proving by their sacrifices that they are far from soft. The least we oldsters can do is to preserve their heritage and make sure these younger minds are governed by the right spiritual motives.

The setup today, and for some time to come, economically, politically, and spiritually, lies up the alley of our children and grandchildren. I am confident that our future will be safe and profitable only if they will put God's will first.—Roger W. Babson.

Time Alone

IT seems to us that too much emphasis, today, is put upon time spent with other people. Are we losing our ability to work and play—and enjoy—alone?

Of course we want to know "how to win friends and influence people," and we do want to share our good times and ourselves with others. Man is not a solitary animal. But neither is he one that must have continual company. It is pitiful to think of the crowds that flock to movies simply because they cannot bear to think of an idle evening. Though companionship is good and amusement and relaxation are needed, if we are wise we shall learn to hold solitude precious, too.

We believe it is important to teach children, from their earliest years, to value and spend some time alone each day. They could first be taught to play alone. Then to work by themselves. Then just to think apart. For our beliefs, if they are of any worth, are what we feel for ourselves, what we have worked out alone.

The most dreaded of all punishments in prison is solitary confinement. Would this be so if all persons had learned to depend on themselves, to develop their own powers of thought and feeling?

It is surprising how soon after starting to practice it one begins to enjoy spending time by himself! Just to "stand and stare," as the poet says, is good. Then to think about what one likes and intends to do, and then to do it. Efficient workers have thought out, ahead of time, their plans of action.

Leisure time, too, is fun to spend alone. Communion with the trees and hills and birds takes on new meaning when one is miles from everyone. New strength is gained from solitude, new height and depth of mind and soul achieved. Oh, of course, it is desirable to share one's best! There is no argument about that. But not always and endlessly. Everyone—man, woman, and child—needs time to be and to know, himself. And, besides, he has to be something worth while before he can share it.—*The Baby's Mother*, No. 3, 1942.

School Health Examinations.—

When the child first enters school the thorough physical examination, with a parent present, lays the groundwork for future co-operative plans. Disabilities which have not been corrected during the preschool period should receive attention at this time. On the basis of the information obtained the school can deal intelligently with the individual nature and needs of the child.

"THE size of your gift depends on what you have left."

Distress in China

"THE membership in Honan is almost all of the farmer class. These people have no other way of helping themselves, as industries in Honan are nearly nonexistent. To make matters worse, a large body of soldiers has been quartered in northern Honan, and the country has been swept bare to feed them. Formerly it was possible to bring in foodstuffs for Honan, as railroads crossed the province from east to west and from north to south. Both of these lines of communication have been broken by the forces of occupation, and a population of around 20,000,000 has been left to starve. Honan normally has two crops a year. Last year the spring crop of wheat was about 50 per cent of the normal yield; the last crop of beans and sweet potatoes, however, was an almost complete failure.

"When we passed through Honan in October we saw many children catching and eating grasshoppers. We met one family who were on the move. Doctor Liu talked with this family and learned that they had money enough to last them another three days and that after that they would be face to face with death. Whole families pick up and move, but the people are so ignorant and so devoted to their native soil that they wait until it is too late before leaving for some place where employment and food can be found. We stopped for lunch one day at a small village. In that one village we saw fully thirty starving children. These poor little youngsters stood about as we ate some persimmons, and asked pitifully if they could have the peelings before we threw them on the ground.

"As I wrote in a former letter, we have around 1,300 church members in Honan. We had estimated that some 500 of these brethren would need assistance, and based our first request on that estimate. Before the year closed, we had 1,200 on the list receiving aid, and there will be more still before relief comes. We have extended aid to the children and wives of members, and think that you brethren surely would want us to do this. The famine conditions will continue to grow worse instead of better until next June, when the spring wheat will be harvested. There is hope for Honan then, as there is a good stand of wheat in most of the areas where we have churches. There has been considerable rainfall this winter, so prospects are bright if we can help these people through until the time of the wheat harvest.

"To aggravate the situation, there has been a drouth in Shensi this fall, and all the winter wheat was killed. At least 500 of our 700 members in Shensi are in the drouth area. When Elder Appel and I visited Shensi last November there was little evidence of famine, as the fall crop had been fairly good. But now with the spring crop a failure, and with so many

refugees from Honan having passed through the province en route to Kansu and beyond, Shensi is also facing famine. Already some thirty of the young people in the Bafutsun school have been compelled to drop their schoolwork and leave for the northern hills.

"In northern Anhwei where there are about 500 members, we have a similar situation. The fall crop was not too good, and a considerable portion of it has been drained into Honan. The rice from the Anhwei area has been looted by the invading forces.

"I wonder if you have any idea of what inflation has done and is doing to the livelihood of the people of this poor country? A handful of money will barely keep a person alive a day or two. One meal, and nothing extravagant, costs from \$20 to \$30 (local currency). If one has money or goods, one can manage for a time. But when money and goods are gone, nothing is left but starvation.

"We know that God's cause will triumph over all obstacles. We know that He can provide, and that He will provide all that is needed for the good of His cause and for His name's glory. Good reports of increases in tithes and offerings continue to come from all sections of the field. South Chekiang tithes for January are almost fifty per cent of those for the year of 1942. Our little Sabbath school here at Tachikow gave approximately \$3,900 (national currency) in Sabbath school offerings the first quarter of the year. The Wuhan Sanitarium here in Chungking will soon be paying over a sum of \$55,000 in tithes on last year's operation. These increases in local tithes are in advance of anything we have ever seen in the past. We would not be able to carry on our work with the sums we have requested from the General Conference were it not for this greatly increased income from local sources. We expect to continue to develop these resources even more fully and have set our goal for over \$1,000,000 in gathering this year. Our goal for souls this year totals nearly 2,000. We are of good courage in the Lord, and mean to persevere unto the end whatever the conditions and at whatever cost in personal sacrifice and labor."

E. L. LONGWAY.

Report of Evangelistic Tour to British Togoland—I

"Made by C. B. Mensah, February 25-March 9, 1943

"STARTING from Koforidua on February 25, I reached Hochoe about 8 P. M. Resting with a kindhearted Anwana man, I started or continued my journey early the next day. Because of the scarcity of lorries running to New Ayoma, which is the nearest lorry station to Baglo, I hired

a laborer to convey my luggage thither. Walking through the plain with the scorch of the sun, I reached Baglo at 5 P. M.

"I met Thomas Agyei there, and he led me to see the chief the same night. Learning the reason for my visit, which was to preach the advent message, he ordered that I should come the next day to state the principles of the Adventist faith to the elders in the village before I could be allowed to preach to all the inhabitants. The next morning I was called before the assembly of the elders. I explained with texts supporting each principle. After the speech I asked their opinions about them. They talked among themselves for a length of time and came to the conclusion that all the inhabitants are Catholic members and they are forbidden to listen to any preacher but the Catholic priest, or to accept any other faith either. Moreover, they could not allow me to preach, because the supervising priest of the village was not present to grant me permission.

"Seeing that those people were held fast in their Catholicism, Thomas and I went from thence to the nearest village, about six miles through the bush, called Kutte. These people received us gladly. The next day, very early in the morning, they assembled to hear the gospel. We stayed with them for four days, preaching. Through the effort three leading men, together with their children, totaling ten, wrote their names, and many of the others promised to have their names written if a teacher is sent to them. They asked for my address to write to me if the mission should delay in sending them a teacher.

(To be concluded)

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